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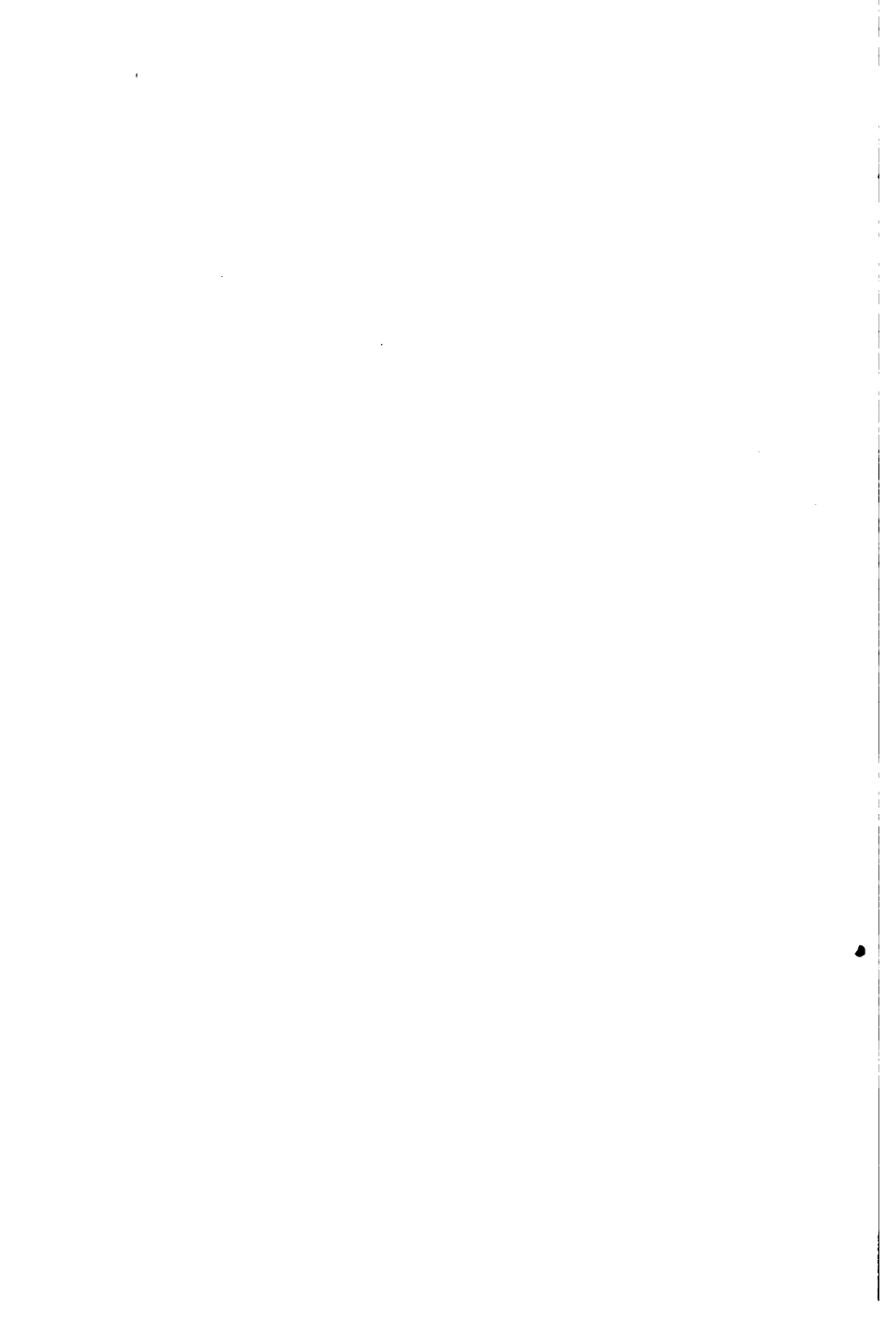
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GRAMMAR
OF THE
JAPANESE SPOKEN LANGUAGE.



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A
GRAMMAR
OF THE
JAPANESE SPOKEN LANGUAGE.

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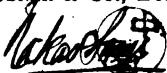
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PREFACE

TO THE

FOURTH EDITION.

THIS Edition has been thoroughly rewritten. It is also much enlarged, and is almost completely a new work.

More exclusive attention has been paid in it to the Tokio dialect, which now bids fair to become the language of the upper classes of Japan generally.

At the suggestion of a friend, a literal interlinear translation of the examples has been added. No translation, however, has ordinarily been given of the particles which occur in them. Their meaning can be found in the chapter on particles.

The author takes this opportunity of acknowledging the assistance which he has derived from the writings of MR. E. M. SATOW and MR. B. H. CHAMBERLAIN. He is also indebted for some hints to DR. IMBRIE'S Japanese Etymology.

TOKIO, NOVEMBER, 1888.

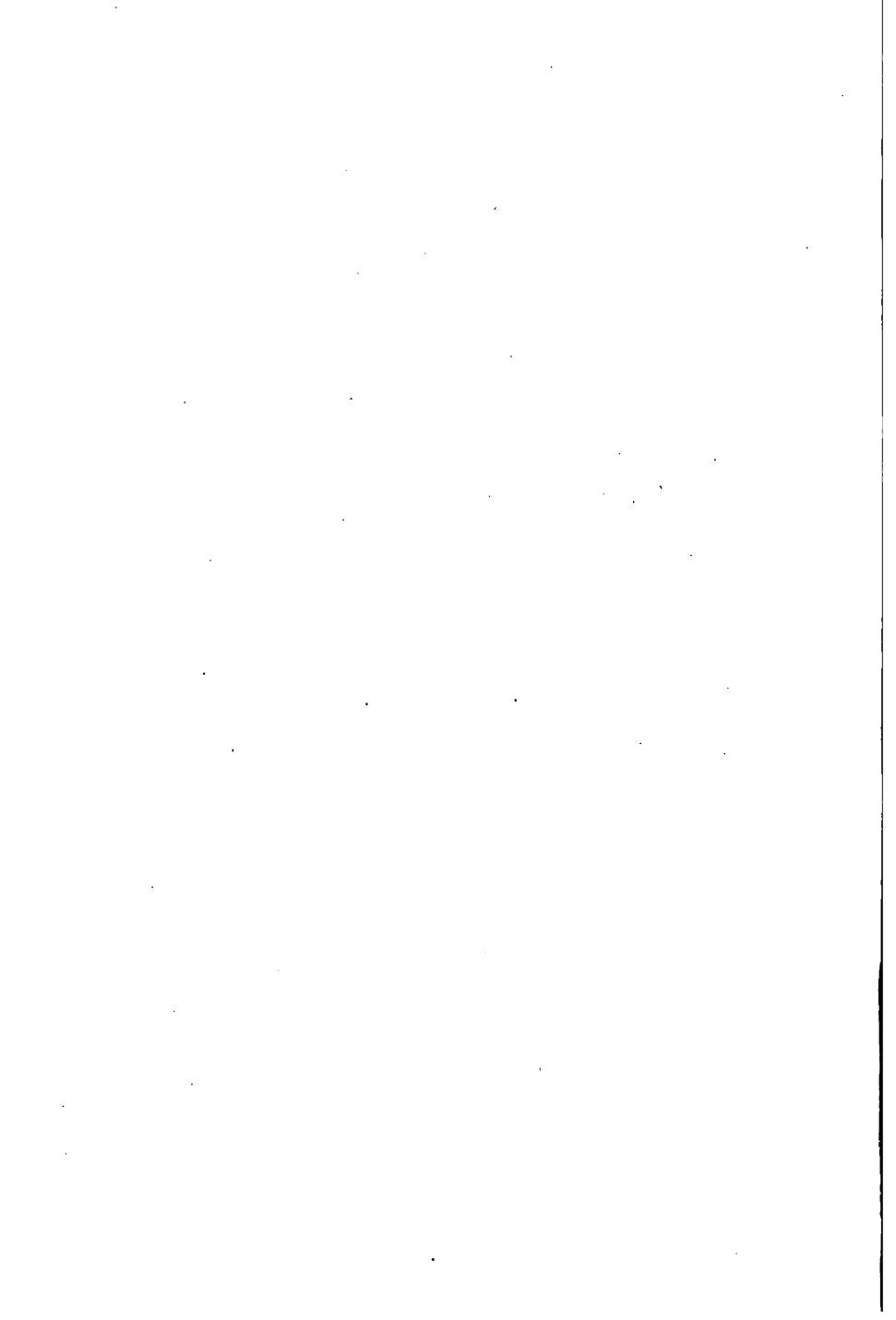
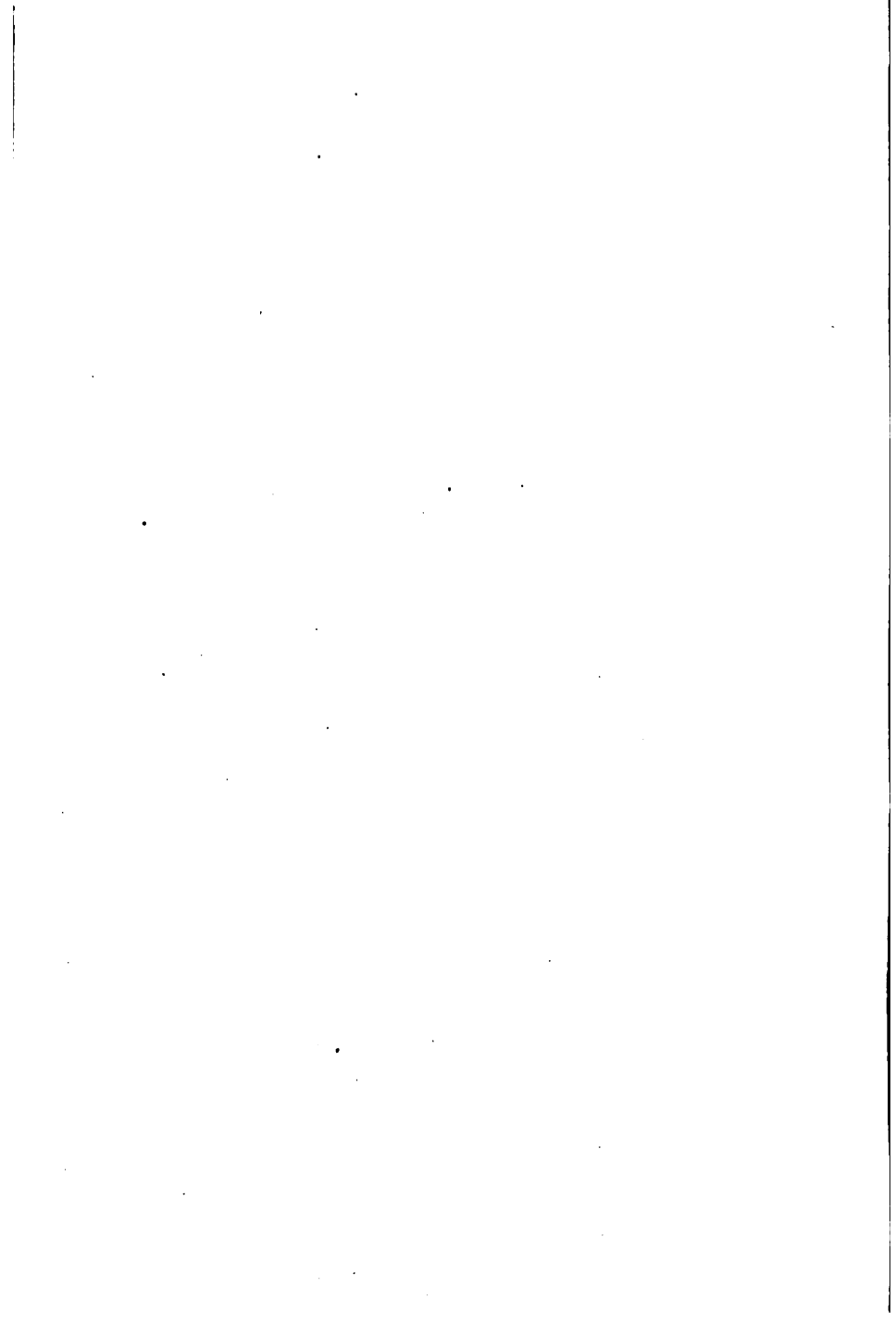


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A GRAMMAR
OF
THE
JAPANESE SPOKEN LANGUAGE.

CHAPTER I.

THE SYLLABARY—PRONUNCIATION.

§1. In Japanese, every syllable is supposed to end in a vowel, and generally does so, e.g. *sa-yō de go-za-ri-ma-sū*. The exceptions occur mostly in foreign words, or are owing to contractions. There being no final consonants, the number of syllables is necessarily small, and is reckoned by the Japanese at forty-seven according to one arrangement, and by another, at fifty. There are, however, modifications of some of them, by which the number is increased to seventy-five.

There are in Japanese no means of writing separate letters as in European languages, and each syllable is therefore represented by a single character, *n* final, which has a character to itself, being an exception. But *n* is supposed to represent an older *mu*.

The following table shows the syllables of the Japanese language arranged according to what is called the *Go-jiu-on*, or fifty sounds.

JAPANESE SYLLABARY.

a	i	u	e	o
ka <i>ga</i>	ki <i>gi</i>	ku <i>gu</i>	ke <i>ge</i>	ko <i>go</i>
sa <i>za</i>	shi <i>ji</i>	su <i>zu</i>	se <i>ze</i>	so <i>zo</i>
ta <i>da</i>	chi <i>ji</i>	tsu <i>dzu</i>	te <i>de</i>	to <i>do</i>
na	ni	nu	ne	no
ha <i>ba</i> <i>pa</i>	hi <i>bi</i> <i>pi</i>	fu <i>bu</i> <i>pu</i>	he <i>be</i> <i>pe</i>	ho <i>bo</i> <i>po</i>
ma	mi	mu	me	mo
ya	i	yu	ye	yo
ra	ri	ru	re	ro
wa	i	u	ye	wo

It will be seen that there are a number of irregularities and repetitions in the above Table. These are owing to the circumstance that there are certain sounds which a Japanese cannot, or at any rate, does not pronounce. For *si*, he says *shi*, for *hu*, *fu*, for *yi*, *wi*, *wu* and *we*, *i*, *i*, *u* and *ye*, and so on. These irregularities play an important part in the conjugation of verbs, and ought therefore to be carefully noted.

§ 2. *a* is pronounced like *a* in fat, father.

<i>e</i>	„	„	<i>ay</i> in say.
<i>i</i>	„	„	<i>ee</i> in meet.
<i>o</i>	„	„	<i>o</i> in more.
<i>u</i>	„	„	<i>oo</i> in fool.

I and *u* are frequently almost inaudible. In such cases they have been written *ī*, *ū*. Thus, *shīta*, 'below,' is pronounced very nearly *shta*; *tatsū*, 'a dragon,' almost *tats*. Long or double vowels are distinguished by a line drawn above them thus, *ī*, *ō*, *ū*. The distinction between *ī* and *i*, *ō* and *o*, *ū* and *u*, must be carefully attended to, as the meaning often depends upon it. *Kōshi* for instance means 'an ambassador,' while *koshi* means 'the loins.' *Sōtō* means 'suitable,' but *soto*, 'outside;' *kūki*, 'the atmosphere,' *kuki*, 'the stem of a plant.'

§ 3. The consonants are pronounced as in English, except *r*, *h*, *f*, *n*, *d*, *t*, and *g*, which differ somewhat from the corresponding English sounds. The true pronunciation of these letters must be learnt from a Japanese, but the following hints may be found useful.

R before *i* is the most difficult of Japanese sounds for a European to reproduce correctly. It is then pronounced nearly like *d*, except that the tip of the tongue touches the roof of the mouth farther back. Some Japanese make it nearly *j* in this position. Before other vowels the Japanese *r* more resembles the English sound. There is never anything in Japanese like the rough pronunciation given this



letter in French and Italian. *R* is often omitted before *i* in the words *gozaimasū*, *nasaimasū*, for *gozarimasū*, *nasarimasū*.

H and *f* are considered the same letter in Japanese and their pronunciation is not very different. The under lip does not touch the teeth in pronouncing *f*; it only approaches them as in pronouncing *wh* in *which*. In the vulgar Tokio dialect the syllable *hi* is undistinguishable from *shi*.

In pronouncing the Japanese *d* and *t* the tip of the tongue is pressed forward against the teeth instead of only touching the gum as in English. Little or no distinction is made by most Japanese between *dzu* and *zu*.

G at the beginning of a word is pronounced like the English *g* hard; in any other position like the German (not the English) *ng* in 'finger.'

In the syllable *ye* the *y* is in most words silent, or nearly so, and is often omitted in romanized Japanese.

In the case of double consonants, both must be sounded. Thus *amma*, 'a shampooer,' must be pronounced differently from *ama*, a 'fisherwoman;' *katta*, 'bought,' from *kata*, 'side.'

§4. The *nigori*.

The syllables *ga*, *gi*, *gu*, *ge*, *go*, *za*, *ji*, *zu*, *ze*, *zo* etc., printed in small italic type in the above table, all begin with soft consonants and are considered by the Japanese not as different syllables but simply as modifications of the syllables beginning with hard consonants in the lines immediately above them. This distinction is indicated in writing by a small mark, which is often omitted. *Ka* for instance with a diacritic mark is read *ga*, *shi*, *ji* and so on.

The formation of compounds and derivatives is often accompanied by the modification of a hard into the corresponding soft consonant, so that it is important to take note of this change, which, with the mark by which it is indicated, is called in Japanese *nigori*, or 'impurity.'

CHAPTER II.

PARTS OF SPEECH.

§ 5. The words 'Noun,' 'Adjective' and 'Verb' have two meanings in ordinary grammars of European languages. The term 'noun' is sometimes applied to a class of words inflected in a particular way, with cases and number, and it also means anything capable of being made the subject of a proposition. In other words it means one thing for etymological purposes and another in syntax, one thing in respect to changes within itself, another in its relations to other words. 'Verb' and 'Adjective' have double significations of a similar kind. This mode of classifying words according to two distinct principles viz. (1) the form of inflection and (2) their syntactical relations, is not without inconvenience even in European grammars, where it has led to the introduction of the awkward term 'participle,' meaning a word which is partly a verb and partly an adjective or noun. But such forms are after all the exception in European languages, where it is the general rule that words which as regards their declension or conjugation are nouns, adjectives or verbs are also nouns, adjectives or verbs for purposes of syntax. In Japanese, however, this is by no means the case. Here it is rather the rule than the exception that a word with or even without a change of inflection can be converted at pleasure into a verb, an adjective or a noun. *Iku*, 'to go,' for instance, looking to its conjugation is a verb, but if we consider its position in such sentences as *sugu ni iku*, 'he goes at once,' *iku ga yoroshi*,

'the going is good,' i.e. 'he had better go,' *iku hito ga aru*, 'a going person is,' i.e. 'there is somebody going,' it is only in the first case that it plays the part of a verb in the sentence, in the second it is a noun, and in the third an adjective.

The Japanese grammarians have avoided this ambiguity by classifying words as *na* or 'names,' i.e. 'uninflected words,' *kotoba* or *hafaraki-kotoba*, 'words' or 'inflected words,' including the verb and adjective, and *teniwoha* or 'particles.' But this is not the place to attempt to introduce a more scientific English terminology. It will be sufficient to retain the familiar words, noun, verb and adjective, taking care to use them in such a way as to prevent confusion between these two significations.

§ 6. The noun is uninflected. All Chinese words in the Japanese language are uninflected, and are therefore strictly speaking nouns, but most of them, by the help of Japanese terminations are made to do duty as verbs, adjectives, or adverbs.

Along with the noun or uninflected word are classed the pronoun and numeral adjective, which in Japanese have no inflection. They have some peculiarities however which make it convenient to consider them separately.

There is no article. Prepositions and conjunctions are included mainly under the head of particles. Adverbs do not form a separate class of words. A particular form of the adjective does duty as an adverb, and other words which must be rendered as adverbs in English are in Japanese nouns, or parts of verbs.

The verb and adjective have a substantially similar mode of inflection in Japanese and should be considered as really forming only one part of speech.

CHAPTER III.

THE NOUN.

§ 7. In Japanese nouns have no inflections to distinguish masculine from feminine or neuter, singular from plural, or one case from another, but they are preceded or followed by particles which serve these and other purposes.

§ 8. *Gender*.—With the exception of a few common words such as *musūko*, 'son;' *musūme*, 'daughter;' *chichi*, 'father;' *haha*, 'mother,' no distinction is ordinarily made between the masculine and feminine. Thus *ushi* is either 'bull' or 'cow'; *mūma* is either 'horse' or 'mare.'

When necessary, gender is distinguished by prefixing *o* or *on* for the masculine, *me* or *men* for the feminine. Thus *o ushi* is 'a bull;' *me ushi*, 'a cow;' *ou dori*, 'a cock;' *men dori*, 'a hen.' These are really compound nouns. Such phrases as *otoko no ko*, 'a male child;' *onna no ko*, 'a female child' are also in use, *otoko* meaning 'man' and *onna* 'woman.'

§ 9. *Number*. As a general rule the plural is not distinguished from the singular, but a plural idea can be expressed whenever necessary by the addition of one of the particles *ra*, *gata*, *domo*, *tachi*, or *shiu*, which will be found more particularly described in Chapter IX.

Examples.

<i>Yakunin gata.</i>	Officials.
<i>Ninsoku domo.</i>	Coolies.
<i>Kodomo ra</i> or <i>Kodomo shiu.</i>	Children.
<i>Neko domo.</i>	Cats.

Some nouns have a kind of plural formed by reduplication. But these forms correspond rather to the noun preceded by 'every' than to the ordinary plural. Thus *shina* is 'an article,' *shina jina*, 'all sorts of articles;' *kuni*, 'a country,' *kuni guni*, 'every country;' *tokoro* 'a place,' *tokoro dokoro*, 'different places.' The first letter of the second half of these forms almost invariably takes the *nigori*. (See § 4.)

§ 10. *Case*. Properly speaking, Japanese nouns have no cases, but a declension can be made out for them by the help of certain particles, as follows:—

TORI, 'A BIRD.'

Nominative.	<i>Tori</i> or <i>tori ga</i> , a bird.
Genitive.	<i>Tori no</i> or <i>tori ga</i> , of a bird or a bird's.
Dative.	<i>Tori ni</i> or <i>tori ye</i> , to a bird.
Accusative.	<i>Tori</i> or <i>tori wo</i> , a bird.
Vocative.	<i>Tori</i> or <i>tori yo</i> , O bird!
Ablative.	<i>Tori kara</i> or <i>tori yori</i> , from a bird.
Locative.	<i>Tori ni</i> , at, to or in a bird.
Instrumental.	<i>Tori de</i> , with or by means of a bird.

The plural terminations come between these particles and the noun, as :

<i>Yakunin gata ni</i>	<i>menjō wo</i>	I showed my passport to the
Official	to passport	officials.
<i>miscmashita.</i>		
showed		

The student is referred to Chapter IX for an account of these particles.

§ 11. *Compound nouns*. Compound nouns are formed 1st—From two nouns. Ex. *Kazaguruma* 'a wind-mill,'

from *kaze*, 'wind,' and *kuruma*, 'a wheel;' *hanazono*, 'a flower-garden,' from *hana*, 'a flower,' and *sono*, 'a garden;' *kobune*, 'a boat,' from *ko*, 'a child,' 'something small,' and *fune*, 'a boat;' *honya*, 'a book-seller,' from *hon*, 'a book,' and *ya*, 'a house.'

2nd—From the stem of an adjective and a noun. Ex. *Akagane*, 'copper,' from *aka*, stem of *akai*, 'red,' and *kane*, 'metal;' *Nagasaki*, 'long cape,' the name of a place, from *naga*, stem of *nagai*, 'long,' and *saki* 'a cape.'

3rd—From a noun and the stem of a verb. Ex. *Mono-shiri*, 'a learned man,' from *mono*, 'a thing,' and *shiri*, stem of *shiru*, 'to know'; *jibiki*, 'a dictionary,' from *ji*, 'a character,' and *hiki*, stem of *hiku*, 'to draw.'

4th—From the stem of a verb and a noun. Ex. *Urimono*, 'a thing for sale,' from *uri*, stem of *uru*, 'to sell,' and *mono*, 'a thing.'

5th—From the stem of an adjective and the stem of a verb, as *Supensuru no maru-nomi*, 'a man who swallows Herbert Spencer whole,' where *maru* is the stem of *marui*, 'round,' and *nomi*, the stem of *nomu*, 'to swallow.'

6th—From two verbal stems, as *hikidashi*, 'a drawer,' (lit., 'a pull-out') from *hiki*, stem of *hiku*, 'to pull,' and *dashi*, stem of *dasu*, 'to bring out;' *kigaye*, 'a change of clothing,' from *ki*, stem of *kiru*, 'to wear,' and *kaye*, stem of *kayeru*, 'to change.'

The first letter of the second part of a compound noun generally takes the *nigori*. (See § 4.) Thus the *k* of *kane* is changed into *g* in the compound *akagane*, the *f* of *fune* into *b* in *kobune*.

The final vowel of the first part of a compound is often modified, the most common change being from *e* to *a*. Thus from *sake*, 'Japanese rice-beer' and *te*, 'hand,' is

formed *sakate*, 'drink money;' from *shiro*, the stem of *shiroi*, 'white,' and *ke*, 'hair,' is formed *shiraga*, 'grey hairs.'

The prefixes denoting gender and the honorific prefixes *o*, *mi* and *go* (for which see Chap. XII) must be considered as forming compounds with the nouns to which they belong.

§ 12. *Derivative nouns.* Abstract nouns are formed from adjectives by adding *sa* to the stem, as *takasa* 'height' from *takai*, 'high.' It is occasionally added to words of Chinese derivation as *fubinsa*, 'pitiableness.' The adjective followed by *koto*, 'thing,' is also used in a nearly similar signification, as in the following examples. It denotes however rather the degree of a quality than the abstract quality itself.

<i>Takasa wa</i>	<i>iku-ken</i>	<i>desū ka?</i>	How many ken is it
height	how many ken	is ?	in height?
<i>Takai koto!</i>	<i>dōmo!</i>		What a height!
high thing	some how		
<i>Ima no</i>	<i>wakasa</i>	<i>ni.</i>	At your young time
present	youthfulness	at	of life.

Many nouns are simply the stems of verbs without any change of form, as *nokori*, 'remainder,' stem of *nokoru*, 'to be left over;' *kakushi*, 'pocket,' stem of *kakusu*, 'to conceal;' *watashi*, 'ferry,' stem of *watasu*, 'to make to cross over.' A few stems of adjectives are used in the same way, as *shiro*, 'white,' a dog's name, stem of *shiroi*, 'white.' There is here however a slight change of meaning, *nokori*, *kakushi*, *watashi*, and *shiro* having a more concrete signification than the verbs or adjective from which they are taken.

It will be seen later that for purposes of syntax, certain parts of the verb and adjective must be considered as nouns.

CHAPTER IV.

THE PRONOUN.

§ 13. *Watakūshi*, 'I' (plural *watakūshi domo*, 'we'), is the ordinary word for the pronoun of the first person. *Ore* (plural *orera*) is less respectful, and is the word mostly used by coolies, etc., to each other. To inferiors it is a somewhat haughty word. Students and soldiers say *boku* for 'I', *waga hai* for 'we'.

Temaye is a humble word for 'I,' much used by the lower classes of Tokio in addressing their superiors. It is also used as a pronoun of the second person. Some people use their surname instead of the personal pronoun of the first person.

Other words for 'I' are *watashi* (familiar), *watai* (by women), *washi* (very familiar), *wattchi* (rustic), *sessha* (formal), *oira* (familiar), *jibun* (properly 'self').

Examples.

Watakūshi wa zeikan no I am a customhouse officer.
I customhouse
yakunin de gozarimasū.
officer am

Ore mo ikō. I'll go too.
I too will go

O yama no taishō ore I'm the king of the castle. (in
(hon.) mountain of general I the children's game.)
hitori.
alone

Nanda ore ga yotteru What! I drunk? Not a bit
 what is I being drunk of it.
 (for *yotte iru*) *mono ka.*
 thing ?

Watakūshi wa go dōyō It is just the same with me.
 I (hon.) same
desū.
 is

Watakūshi wa sore wo suku I like them, but I am afraid
 I them like they wont fit me.
keredomo, dōmo watakūshi
 although somehow me
ni wa aimasu mai.
 to fit (polite) will not

Watakūshi wa Tekurada I am Tekurada Futoshi. I have
 I the honour of meeting you for the
Futoshi de gozarimasū.
Hajimete o me ni first time.
 for the first time (hon.) eyes on
kakarimashita.
 have hung

Sennen iro-iro go In former times I was much
 former year all kinds (hon.) indebted for your kindness.
kō-on ni adzukurimashita.
 great favours have experienced

Iye! watakūshi koso..... On the contrary, it was I who...
 No, I (emph. part.).....

Ōkiku nattara I too, when I grow big, intend
 big when I have become to be a naval officer.
boku mo kaigun no shikan ni
 I too navy officer
naru tsumori desū.
 become intention is

§ 14. The personal pronoun of the second person differs according to the rank of the person addressed.

Anata, for *ano kata* 'that side,' (plur. *anata gata*) is properly a pronoun of the third person but like the German *Sie* has come to be used for the second. It is sometimes a noun as in the phrase *kono anata* 'this gentleman.' *Anata* is used when speaking to superiors or equals, or in fact, to any one who has a claim to be addressed with civility. *Omaye*

(plural *omaye gata*) is familiar and condescending, and is the word used in addressing servants, workmen, the members of one's own family, etc. *Omaye san* is almost the same as *anata*, but more familiar, and is used chiefly by women. *Kisama* and *temaye* are used in addressing coolies and other persons of the lowest class in a familiar way. *Kimi* is much used among soldiers and students; *sensei* in addressing men of learning; a servant says *danna* (master), *danna-san* or *danna-sama* (rarely *anata*) in addressing his master.

Other words for 'you' are *konata* (for *kono kata*, 'this side'), *sonata*, (for *sono kata*, 'that side,' familiar) *sono hō* (by magistrates to prisoners or witnesses), *sochi* (to inferiors), *nushi* ('master', very contemptuous), *o nushi* (very familiar), *ware* (rustic), *unu* (abusive), *sokka* (formal). But *anata* and *omaye* will be found enough for most Europeans to trouble themselves with.

Examples.

<i>Anata ni o hanashi mōshi-</i> you talk wish to	There is something I want to tell you.
<i>tai koto ga gozarimasū.</i> thing there is	

<i>Omaye koko ni matte ore.</i> you here waiting remain	Do you wait here.
--	-------------------

<i>Kisama wa ore no uchi ni</i> you my house into	What do you mean, Sir, by coming into my house?
<i>haitte, dō suru?</i> entering how do	

<i>Danna no o mūma no shita-</i> master's horse prepa-	Your horse is ready, Sir.
<i>ku wa yoroshiu gozarimasū.</i> ration good is	

<i>Kimi wa doko ye iku ka.</i> you where to go ?	Where are you going?
---	----------------------

Boku wa gakkō ye kaeru I am on the way back to
 I college to return college.
tokoro da.
 place am

Ā! sensei wa Minamoto Ah! are you Mr. Minamoto? I
 you (lit. elder brother) have already heard of your high
moto Kun de gozaimasū reputation.
 Mr. (predicate) are

ka? Go kōmei wa kanc-
 ? (hon.) high name previ-
te uketamawatte orimasū.
 ously having heard I remain

O nushi dachi. You fellows!

Unu dorobō me. You thief!

Unu uso wo tsuku You are lying!
 falsehood stick
ze.
 (emph. particle)

Ā! ii kokoromochi d'atta: Ah! how pleasant that was!
 ah good sensation was Kisaburo, will you have a turn?

Kisaburō kisama wa dō da? (Master, leaving bath, to ser-
 you how is? vant.)

§ 15. The pronoun of the third person is *are* (plural *arera*). *Are* has no gender. It is often replaced for persons by the more polite form *ano hito*, 'that man' or 'that woman'; *ano o kata*, 'that gentleman' or 'lady' or *ano onna*, 'that woman.' These words add *gata* to form the plural.

Aitsu, *aitsura* are contemptuous equivalents for *are*, *arera*. *Kare* (plural *karera*) is sometimes used instead of *are* by educated people, but it belongs rather to the book language than to the colloquial. *Tō-nin* 'the person in question' is sometimes used for 'he.' *Ikken* is used when there is a sly emphasis on the pronoun, as *'Ikken ga kita*, 'He has come.'

Examples.

Are wa mō Kōbe ni tsuki- He (she or it) has probably
 already has arrived in Kōbe by this time.
mashitarō.
 probably arrived

Ano hito wa junsu de goza- He is a policeman.
 policeman
rimasū.
 is

Ano o kata Hiōgo no akindo Isn't he a Hiogo merchant?
 merchant
ja nai ka?
 is not ?

§ 16. The above are by no means the only personal pronouns in use, but they will be found sufficient for most Europeans to know, and few persons will have occasion to use more than *watakūshi*, *watakūshidomo*, for the first person, *anata*, *anatagata* or *omaye*, *omayegata* for the second and *are*, *anohito* or *ano kata* for the third. The grammar of the pronouns is the same as that of nouns and they affix the particles in Chap. IX. in the same way as nouns. With the pronouns of the first and second person however the use of the plural particles when two or more persons are intended is the rule, instead of being the exception as it is in the case of nouns. A Japanese often says 'we' (*watakūshidomo*, *waga hai*) for 'I.'

The use of personal pronouns is much more limited in Japanese than in English. They are not employed except in cases where their omission would cause ambiguity, or where there is an emphasis upon them. Thus, 'I am going to Tokio to-morrow,' will be *Miōnichi Tōkiō ye mairimasū*, except where it is doubtful whether the speaker refers to himself or to another person, when *watakūshi* is added. If there is an emphasis on the pronoun, as in the phrase, 'I don't know what *you* may do, but *I* shall go to Tokio to-

morrow,' it must not be omitted. Japanese generally prefer to indicate person by some of the honorific or humble modes of expression described in Chap. XII.

The indiscriminate use of pronouns is a very common fault committed by Europeans in speaking Japanese, and even disfigures some manuals of conversation which have been published. Not one personal pronoun is used in Japanese where there are ten in English.

§ 17. *Possessive Pronouns* are in Japanese nothing more than personal pronouns, with the addition of the possessive particle *no* or *ga*.

Examples.

<i>Ano hito no iye wa</i>	His house is a long way off.
that man's house	
<i>yohodo tōi.</i>	
very much is far	
<i>Watakūshi ga yubi wa itande</i>	I have a pain in my finger.
my finger painful	
<i>iru.</i>	
is	
<i>Omaye no kiukin wa ikura?</i>	What are your wages?
your wages how much?	

'Mine,' 'yours,' 'his,' 'hers,' 'theirs,' are in Japanese also *watakūshi no*, *anata no*, *are no* etc., but they can easily be distinguished from 'my' 'your' etc. by the particles which accompany them or by the context.

Examples.

<i>Kore wa anata no tsuye</i>	Is not this your stick?
this your stick	
<i>de wa gozaima-</i>	
(sign of pred.) is	
<i>senū ka?</i>	
not ?	

- Hei! Watakūshi no desū.* Yes, it is mine.
Yes mine is
- Watakūshi no da (for de aru)* I mistook it for mine.
mine is
- to omotte machigaimashita.*
that thinking mistook
- Watakūshi no wa atarashiu* Mine is new; yours is old.
mine new
- gozaimasū; anata no wa furū*
is your old
gozaimasū.
- Ano hito no de wa ikemasenū:* His won't do: I don't like any
his with can go not
but my own.
- jibun no de nakute wa ki ni*
own without mind
irimasenū.
enter not
- Watakūshi no wo o kashi* I will lend you mine, so please
mine (hon.) lend
don't hesitate (to use it.)
- mōshimasū kara, go*
(humble word) became (hon.)
yenrio naku —
ceremony without
- Anata gata no wa hitotsu ka* There were one or two of yours.
your (plural) one or
futatsu ga arimashita.
two there were
- Are no wo itadaite mo* May I accept his?
his having accepted even
yoroshiu gozarimasū ka?
good is it ?
- Taihen tamatta* What a tremendous lot have
Great change collected
been collected! How many of
nā! Kono uchi omaye no
(exclam.) This among yours
these are yours? Mine are only
wa ikutsu bakari aru?
how many amount are
a few.
- Tcmaye no wa sūkoshi hoka*
I little other
wa gozarimasenū.
are not

DEMONSTRATIVE AND INTERROGATIVE
PRONOUNS.

This	That (2nd. person)	That (3rd. person)	That (3rd. pers.)	Who	Which	What
<i>Ko</i> or <i>Ka</i> (root)	<i>So</i> or <i>Sa</i> (root)	<i>A</i> (root)	<i>Ka</i> (root)	<i>Da</i> (root)	<i>Do</i> (root)	<i>Na</i> (root)
<i>Kore</i> (noun)	<i>Sore</i> (noun)	<i>Are</i> (noun)	<i>Kare</i> (noun)	<i>Dare</i> (noun)	<i>Dore</i> (noun)	<i>Nani</i> (noun)
<i>Kono</i> (adj.)	<i>Sono</i> (adj.)	<i>Ano</i> (adj.)	<i>Kano</i> (adj.)	...	<i>Dono</i> (adj.)	...
<i>Konata</i> (pron.)	<i>Sonata</i> (pron.)	<i>Anata</i> (pron.)	...	...	<i>Donata</i> (pron.)	...
<i>Koko</i> here	<i>Soko</i> there	<i>Asūko</i> there	...	...	<i>Doko</i> where	...
<i>Kochi</i> here, hither	<i>Sochi</i> there, thither	<i>Achi</i> there, thither	...	...	<i>Dochi</i> where, whither	...
<i>Konna</i> this kind of	<i>Sonna</i> that kind of	<i>Anna</i> that kind of	...	...	<i>Donna</i> what kind of	...
<i>Konnani</i> (adv. of last)	<i>Sonnani</i> (adv. of last)	<i>Annani</i> (adv. of last)	...	...	<i>Donnani</i> (adv. of last)	...
<i>Koitsu</i> this fellow	<i>Soitsu</i> that fellow	<i>Aitsu</i> that fellow	<i>Kyatsū</i> that fellow	...	...	...
<i>Kayō</i> this manner	<i>Sayō</i> that manner	...	...	...	...	...
<i>Kahōdo</i> this much	<i>Sahōdo</i> that much	...	...	...	...	<i>Nanikodo</i> how much
<i>Kaku</i> or <i>kō</i> thus	<i>Shika</i> , <i>so</i> or <i>sō</i> so	<i>Ā</i> in that way, so	...	...	<i>Dō</i> how	<i>Nazē</i> why

The above table gives along with the Demonstrative and Interrogative pronouns a number of words which it is convenient to consider at the same time, as being associated with them in meaning and derivation. Most of them are in very common use.

§ 19. *Ko, ka*, 'this.'

The root is only found in the compounds shown in the table, in *ko-toshi*, 'this year,' and perhaps one or two other words.

Kore (plural *korera*), *kono*. *Kore* is a noun meaning 'this thing,' or more rarely 'this person,' and corresponds to the French 'ceci,' *kono* an adjective equal to 'ce' 'cette' 'ces.' *Kore no* is also in use but with a different meaning from *kono*. *Kore no hako* for example would mean 'the box of this,' 'the box to which this belongs,' *kono hako* simply 'this box.' Similar distinctions are to be made between *sore*, *sono*, *sore no*, etc. *Kore wa*, *sore wa*, *are wa*, are often pronounced *korya*, *sorya*, *arya*, or even *korā*, *sorā*, *arā*, but it is better not to imitate these contractions.

Konata for *kono kata*, 'this side,' ought properly to be a pronoun of the first person and it is sometimes used for 'I,' but it is more common as a pronoun of the second person.

Koko, 'here.' The second *ko* means 'place.' It is found in a few other combinations as for instance *miyako* 'the capital,' lit. 'honourable-house-place.' The plural particle *ra* added to *koko*, *kochi*, gives them a vaguer signification. Thus *kokora* means 'hereabouts,' *kochira* 'hitherabouts,' 'somewhere in this direction.' In *sokora sochira* etc., *ra* has the same force.

Konna, *konnani*, 'this kind of,' 'in this kind of way.' *Konna* is for *kore naru*, 'being this,' *konnani* for *kore naru ni*, 'in being this.'

Koitsu 'this fellow,' is also used for inanimate things. It is for *ko-yatsu*, *yatsu* meaning 'fellow,' and is a very contemptuous word.

Kono yō ni, 'in this manner,' *kono yō na*, 'this kind of' have nearly the same meaning as *kayō*, *kayō na*, and are more common.



Kahodo 'this much.' *Kore hodo* is also in use in a nearly identical sense.

Kaku, kō 'thus.' *Kaku* is the older and book form but is still in use in certain phrases, such as *to mo kaku mo* 'even so, even thus,' i.e. 'howsoever,' 'at all events.'

Examples of *kore, kono, etc.*

<i>Kore wa nani da ?</i>	What is this?
<i>Kore wa teppō de gozaimasū.</i> gun is	This is a gun.
<i>Kore wa ikura ?</i>	How much is this?
<i>Kono ki.</i>	This tree.
<i>Kono tokei.</i>	This watch.
<i>Kono o kata.</i>	This gentleman.
<i>Kore wa Nihon go de nan' to</i> this Japanese in, what	What do you call this in Japanese?
<i>mōshimasū ?</i> call	
<i>Anata ni kō in shimpai</i> you to thus called anxiety	It is really inexcusable in me to have caused you such anxiety.
<i>kakete wa jitsu ni sumima-</i> having hung truly does <i>scū.</i> not finish	
<i>Boku wa kore de mo gakumon</i> I this even learning	I am after all a man who has gone through a course of learning.
<i>wo shita ningen da.</i> done human being am	
<i>Danna wa kochira de go-</i> master hereabouts	Is the master anywhere hereabouts?
<i>sarimasū ka ?</i> is ?	
<i>Kō in ba-ai</i> thus called posture of affairs	Because this is the posture of affairs.
<i>da kara.</i> is because	
<i>Korehodo osoroshikatta koto</i> this much afraid was thing	I never was so frightened in my life.
<i>wa gozarimasenū.</i> is not	

§ 20. *Sa* or *so* 'that.'

Sore, sono. There is the same distinction between *sore* and *sono* that there is between *kore* and *kono*. *Sore* stands alone, *sono* is joined to nouns. The remarks on the words in the first column of the table also apply to the corresponding words in this column and need not be repeated here.

Examples of *sore, sono* etc.

<i>Sore wa kinodoku na koto de</i> that sad thing	That is a sad thing.
<i>gozaimasü.</i> is	
<i>Doko de sono kura wo o kai</i> where that saddle buy	Where did you buy that saddle?
<i>nasatta?</i> did	
<i>Sonnara (for sorenara) yoroshi.</i> if it be that it is good	In that case it is all right.
<i>Sore ja (for sore de wa) ikü.</i> in that case will go	Well then, let us go!
<i>Sayü nara ikimashü.</i> thus if it be will go	Well then! let us go! (more polite than last).
<i>Sore ya kore ya de o ukagai</i> that or this or for (hon.) call <i>müshita no desü.</i> (humble word, past tense)is	I called on you partly for that, partly for this.
<i>Sü to mo! Sü to mo!</i> so that even	Yes! Yes!
<i>Sonna (for sore naru) mokuteki</i> that kind of object <i>nara yoshita hü ga ii.</i> if it is have given up side is better	If that is your object the best plan is to give it up.
<i>Sore wa sü to.</i> that thus	Let that be so—i.e. to change the subject.

Shite, 'having made,' is understood at the end of the last sentence.

- Shū shū sokora* (or *sokoirā*) *de* Wait a little thereabouts.
a little thereabouts
- matte ore.*
waiting remain
- Yo no naka no koto wa mina* Such is the way of the world.
world interior thing all
- sonna mono sa.*
such thing (emph. part.)
- Sō da sō yo.* So it would appear.
that is appearance
- Sore ni sono toki hajimete* In addition to that, I then for
that to that time first the first time learnt the truth.
- hontō no koto wo shitta.* ~
true thing learnt
- Anata wa sō osshaimasū* You say so, Sir, but—
you so say
- keredomo—*
but
- Sonnani o anji nasaru* There is no reason for your
so much (hon.) anxious do being so anxious.
- koto wa gozaimasenū.*
thing there is not
- Sahodo no koto de wa aru.* I thought it would not so very
so much of thing (pred.) will much signify.
- mai to omotta.*
not be thought
- Sa mo nakereba—* If that is not even so—
so even if is not
- Sōshite* (or *so shite*) *tsuide* And won't you take the
thus having done opportunity opportunity of buying me a
ni mikan wo sukoshi katte few oranges?
at orange a little bought
- kite kudasaimasenū ka?*
come give (neg.) ?
- Ai wa itasanakatta sō desū.* It seems they did not meet.
meet did not so is
- Ame ga furi sō mo nai.* It does not seem likely to rain.
rain fall even is not
- Fūfu ni natte* It seems they have become man
husband and wife having become and wife.
- iru sō na.*
remain is

<i>Sora!</i> (for <i>sore wa</i>) <i>kisha ga</i> there! the train	There! the train is starting.
<i>deru.</i> is starting	
<i>Sore hodo arimashite wa</i> that quantity being	What will you do with all that quantity?
<i>dō suru?</i> how do	
<i>Dare ga sō iimashita?</i> who so said	Who said so?
<i>Soko ga kanjin da.</i> that place important is	That is the important point.

§ 21. *A* 'that.'

Are and *sore*, *ano* and *sono* must not be used indiscriminately. Just as *kore* may be called the demonstrative pronoun of the first person, *sore* is the demonstrative pronoun of the second and *are* of the third person. *Sore*, *sono* refer to something present before the speaker's eyes or to his mind; *are*, *ano* to something a little way off or not in sight. *Sore*, *sono* refer to the immediate subject of conversation; *are*, *ano* are used when a fresh subject is started. *Sono mūma* for instance means 'that horse' i.e. 'the horse you are riding,' or 'which you have bought,' or 'of which we are speaking;' *ano mūma*, 'the horse you rode yesterday,' etc. *Ano yo* 'that world' means 'the other world.' The phrase 'this that and the other' is a fair translation of *kore*, *sore*, *are*.

Kore, *kono* are the Italian *questo*; *sore*, *sono* are *cotesto* and *ano*, *are* are *quello*.

A Japanese often begins a sentence with an *ano* which has no meaning whatever and which merely serves to draw the attention of the person addressed.

The three words *konata* (for *kono kata*) 'this side,' *sonata* (for *sono kata*) 'that side,' and *anata* (for *ano kata* 'that side') should when used as pronouns mean respectively

'I,' 'you' and 'he,' 'she' or 'it,' but curiously enough they are all used in the second person, though *konata* may sometimes stand for 'I.' *Anata* for 'you' resembles the German use of *sie* 'they' as a pronoun of the second person.

Asūko is irregularly formed. The regular form *ako* is in use in the western dialect.

Ayō and *ahodo* are not found; *ano yō*, *are hodo* are used instead.

Examples of *are*, *ano*, etc.

- | | |
|--|--|
| <i>Are wa nan' da?</i>
that what is | What is that? |
| <i>Ano daiku wa kita ka?</i>
that carpenter come? | Has that carpenter come? |
| <i>Ara!</i> (for <i>are wa</i>) <i>mata</i>
there again | There! you are at it again. (Did any one ever hear) such bad |
| <i>hajimatta. Anna</i> (for <i>are naru</i>)
have begun such | language? |
| <i>kuchi no warui koto wo!</i>
mouth bad thing | |
| <i>Omaye wa dō shite koko</i>
you how having done here | How is it you are here? Eh! Ah! |
| <i>ni iru ka? Ano—watakūshi ka?</i>
are? I ? | Is it I? (the use of <i>ano</i> here indicates embarrassment.) |
| <i>Ano—Ikeda san.</i> | I say! Mr. Ikeda. |
| <i>Bakufu wa ano yō ni</i>
Shogunate that manner | Since the fall of the Shogunate. |
| <i>natte kara.</i>
having become after | |
| <i>Ā in hanashi wa</i>
that way called story | It is seldom we hear a story of that kind. |
| <i>mettani kikimasenū.</i>
seldom hear | |
| <i>Ā in fūsetsu wa ate ni</i>
report dependence | One cannot depend on reports of that sort. |
| <i>naranai.</i>
do not become | |

§ 22. *Ka*, 'that.'

The words in this column have the same meaning as the corresponding words in the previous one but they are much less commonly used and only by educated people. They belong properly to the book language. *Kano* has sometimes the meaning 'a certain.'

In some phrases *kare* is still in common use.

Examples.

<i>Kare kore hiru desū.</i> noon is	It is just about noon.
<i>Kare kore iwazu to ike.</i> not saying go	None of your objections, but be off with you.
<i>Nanno</i> (for <i>nani no</i>) <i>kanno</i> (for <i>kare no</i>) to <i>make-</i> <i>be beaten</i>	He went on talking as much as to say that he was not going to be beaten.
<i>oshimi wo itta.</i> reluctance said	
<i>Hito wa kare kore to wa</i> people that this	Though people do not make any remarks.
<i>iwanaï keredomo.</i> not say although	
<i>Nani ya ka ya.</i>	Anything whatever.

§ 23. *Da*, 'who'.

Dare, 'who,' is the only word in this column, the places of the others being supplied by the derivatives of *do* 'which.'

<i>Dare da?</i> is	Who is it? who goes there?
<i>Dare no mōsen?</i>	Whose blanket?
<i>Dare ni kane wo yatta?</i> to money gave	To whom did he give the money?
<i>Dare ga sō iimashita?</i> who so said	Who said so?
<i>Dare ka</i> to <i>omot-</i> who (sign of indi- while rect clause.)	I wondered who it was.
<i>tara.</i> I thought	

§ 24. *Do*, 'which.'

Dore, 'which.' An old form of *dore* is *idzure* which is still in use in the sense 'at all events,' 'at any rate.' It is here put short for *idzure ni mo*, lit. 'in whichever (case).'

Donata, (for *dono kata*, 'which side'), is used as a polite substitute for *dare*, 'who.' A still more respectful phrase is *donata sama*.

From *dō*, 'how,' are formed *dōzō*, 'somehow or other,' *dōka*, 'somehow,' both of which words have nearly the force of our 'please.'

Examples of *dore*, etc.

Dore wa yoroshii gozari- Which do you prefer?
which good is
masū?

Dono fune? Which ship?

Dono gurai yoroshii gozari- How much do you require?
what quantity good is
masū?

Dōka o negai Please do, I beg of you.
somehow (hon.) beg
mōshimasu.
(humble word.)

Dō iu hanashi de What is it all about?
how called talk (predicate)
gozarimasu ka?
is ?

Donata de gozaimasū? Who is there?
who is (polite.)

Donnani ureshi ka shirema- I cannot tell you how de-
how much joyful? cannot lighted I am.
senū.
know

Dō shiyō? What shall I do?
how shall do

Dore! dore! kore desū ka? Let me see! let me see! is
which which this is ? it this one?

<i>Doann yōsu ka to</i> state of affairs ?	Wondering what the state of affairs was.
<i>omotte.</i> thinking	
<i>Ima kokoro-atari wa nai ga,</i> now mind hit is not	At present I have nobody in view but at all events I will
<i>idzure tadsunete mimashō.</i> having inquired will see	make inquiries.
<i>Dō nasaimasū ?</i> how do	What do you propose to do ?
<i>Dō ka nasaimashita ka ?</i> somehow have done ?	Is anything the matter with you ?
<i>Sono shōgun wa</i> Napoleon that general	Which is the stronger—that general or Napoleon ?
<i>to dochi ga tsuyō gozaimasū ?</i> and which strong is	
<i>Dō kangayete mo.</i> how having thought even	No matter how I think over it.

§ 25. *Na*, 'what.'

Nani, 'what,' is used of inanimate objects only. There is no adjective form. *Nani no*, usually contracted into *nanno* or *dono*, is used instead.

Naze, 'why,' is for *na-zo-ye*, *zo* being an emphatic and *ye* an exclamatory particle. See Chap. X.

Nanikodo, contracted into *nambo*, is used by the Japanese of the central and western provinces instead of the familiar *ikura*, 'how much,' of Tokio.

Examples of *nani* etc.

<i>Nanda</i> (for <i>nani de aru</i>) ?	What is it? or what is the matter ?
<i>Kono mono wa nanda ?</i> this thing what is	What is this thing ?
<i>Sono gunkan wa nan'</i> that man-of-war what	What is that man-of-war called ?
<i>to iu ?</i> called	

- Nani shi ni kita?*
what do to have come What have you come to do?
what has brought you here?
- Nani? suguni muma wo hii-*
what at once horse having What (nonsense)! lead the horse
here at once.
- te koi.*
led come
- Nannara (for nani nareba)*
because it is what Well then! as I have nothing
to do, have you any objections
watakushi mo hima desu kara,
I leisure is because to my accompanying you?
o tomo wo itashite-
(hon.) accompany having done
mo yoroshii gozaimasu ka?
even good is ?
- Nani shiro issho*
what do(imperative) together Suppose you go along with me.
- ni iki nasai.*
go (polite imperative)
- Bimbō da nan'to iu kokoro*
poor what called heart Putting away the feeling that I
was poor or anything of that sort.
- wo haishite.*
giving up
- Yūbin-bato ni shi-komu to ka*
post-pigeon as train that ? Saying he was training it as a
carrier pigeon or something of
that sort.
- nani to ka itte.*
something that ? saying
- Nanno go yō desu ka?*
what (hon.) business is ? What is your business?
- Nani to ka shiyō wa ari-*
do manner will Is there nothing which can
be done?
- masumai ka*
not be ?
- Naze hayaku konai?*
why quickly not come Why don't you come quickly?
- Naze to iyeba.*
why if say To explain the reason why.

Nani, in the combination *nan'desu* 'what is it' and similar phrases, is constantly introduced by some speakers in a meaningless way, something like our 'don't you know.'

§ 26. INDEFINITE PRONOUNS.—By the addition of the particles *ka*, *mo*, *demo*, *zo*, interrogative pronouns become indefinite pronouns.

Dare ka, 'somebody.'

Example.

Dare ka shita ni matte oru. Somebody is waiting below.
below waiting remains

Dare mo, 'anybody,' is generally used with a negative verb.

Examples.

Dare mo shiranū. Nobody knows.

Dare ye mo iwanai You don't tell anybody.
to even not say (imperative.)

yo.
(emph. part.)

Dare de mo means 'any one whatever.'

Example.

Dare de mo yoroshii gozari- Anybody whatever will do.
good is
masū.

Dore mo, 'any one,' *dore de mo*, 'any one whatever,' are used in a similar way to *dare mo* and *dare de mo*.

Nani ka, 'something,' anything.'

Examples.

Kono hako no naka ni nani Is there anything in this box?
box inside

ka haitte iru ka?
having entered is?

Kojiki ni nani ka o yari nasare. Give something to the beggar.
beggar to give do

Nani mo, 'anything at all,' is used with negative verbs.

Example.

Nani mo gozarimasenü. There is nothing at all.

Nani de mo, 'anything whatever.'

Examples.

Kono musüme wa nani de mo This girl eats anything
girl whatever.
taberu.
 eats

Nani de mo shitte iru. He knows every thing.

Nani zo, usually contracted into *nanzo*, 'something or another,' 'any.'

Example.

Nanzo omoshiroi shimbun go- Have you not some diverting
 diverting news news to tell me?
zarimasenü ka?
 is not

In the same way interrogative adverbs may become indefinite, as *doko* 'where,' *dokka* (for *doko ka*) 'somewhere,' *dokodemo* 'anywhere.'

Example.

Doko ka de mita yō ni I think I have seen (him)
 seen manner somewhere.
omoimasü.
 think

§ 27. REFLEXIVE PRONOUNS.—*Jibun*, 'self,' *jibun no*, 'one's own,' is the commonest reflexive pronoun in the Japanese spoken language. It is sometimes replaced by *jishin* or *onore*. *Waga* means 'one's own' in the phrases *waga ko*, 'one's own child,' *waga kiōdai*, 'one's own brothers and sisters,' *waga kuni*, 'one's own country,' and perhaps some others.

Examples of *jibun* etc.

Jibun de dekinai kara Because I can't do it by my-
 can't because self, help me please.
itsudatte kudasare.
 lending hand give

Jibun ga warui. It is his own fault.
 himself is bad

Tegami wa yō ni tatanai; A letter is of no use; go and
 letter use stands not talk to the man himself.
jishin ni itte o hanashi nasare.
 going speak do

Go jibun no toki de It will do at your own time.
 (hon.) own time at
yoroshii gozarimasu.
 good it is

Yokei na o sewa da: I don't want your assistance;
 needless (hon.) trouble it is brush the flies from your own head.
jibun no atama no hai wo oye.
 own head flies drive off

Samukute, jibun no te da ka It is so cold, I don't know
 being cold own hand is ? whether they are my own hands
nan'da ka wakaranu. or what they are.
 what is ? is not clear

Jibun no inochi wo sūtete, Throwing away his own life,
 life abandoning he aided others.
hito wo tasūkemashita.
 aided

Observe the force of *hito* in this sentence.

For 'each other,' 'one another,' Japanese use the adverb *tagai ni* which means 'mutually.'

Examples.

Tagai ni mite orimashita. They looked at one another.

Tagai ni tasūkeru. They assist each other.

§ 28. RELATIVE PRONOUNS—The Japanese language has no relative pronouns. To express the same idea, the verb of the relative clause is put before the word to which the relative pronoun refers. In the case of passive verbs a

similar construction is found in English. Thus, for 'the man who was murdered,' we may say, 'the murdered man,' which corresponds exactly to the Japanese phrase, *korosareta hito*.

Examples.

<i>Anata ga o uri nasatta jōkisen.</i> sell did steamer	The steamer which you sold.
<i>Sakujitsu katta hobune.</i> yesterday bought sailing-ship	The sailing vessel which (we) bought yesterday.
<i>Hayaku susumu fune.</i> quick advance ship	A ship which sails fast, or a fast sailing ship.
<i>Nihon go wakara-</i> Japan language not <i>nū hito.</i> understand man	A man who does not understand Japanese.

Instead of *koroshita hito*, 'the man who killed,' *korosareta hito*, 'the man who was killed,' it is possible to say *koroshita tokoro no hito*, *korosareta tokoro no hito*, *tokoro* meaning 'place,' but this construction can hardly be said to belong to the colloquial language. Such phrases, however, as *kiita tokoro ni yotte*, 'according to what I have heard,' are not uninfrequent.

§ 29. OTHER PRONOMINAL WORDS:—

Hito 'man'. *Hito* is used in a similar way to the German *man*, the French *on*, and the English 'one' or 'people.' It may also mean 'other people.'

Examples.

<i>Hito wo baka ni shite,</i> people fool to making <i>ikenai.</i> cannot go	You should not make fools of people.
<i>Hito ga iu no ni.</i> say in	According to what people say.

Hito no kodomo.
children

Other people's children.

Mina, 'all,' is used either alone or after a noun.

Mina kareta.

They have all withered.

Ki ga mina kareta.

The trees have all withered.

Mina de ikutsū?

How many in all?

Mina san yoku irasshai-
all Mr. well (hon.)come

You are all welcome, Gentle-
men.

mashita.
(past)

Ika (root) 'how' is only found in a few combinations such as *ikani* or *ikaga*, 'how,' *ikahodo*, 'how much.'

Iku, 'what number,' appears in the following combinations—*ikutsū*, 'how many,' *ikura*, 'how much,' *ikumai*, 'how many flat objects,' *ikuhon*, 'how many cylindrical objects,' *ikuka*, 'how many days,' *ikutari* or *ikunin*, 'how many men,' and other similar phrases.

Itsu, 'when,' is found alone and in the combinations *itsuzo*, 'at some time or another,' *itsuka*, 'on some day or another,' *itsu mo* or *itsu demo*, 'at any time at all,' 'always.'

Riō-hō, lit. 'both sides,' is used for 'both,' but *dochira mo* is commoner.



CHAPTER V.

NUMERALS.

§ 30. The Japanese language has two series of numerals, one consisting of original Japanese words, the other borrowed from the Chinese. The Japanese series extends no further than the number ten, after which Chinese numerals only are used.

List of Numerals :—

	JAPANESE.	CHINESE.
1	<i>Hitotsü.</i>	<i>Ichi.</i>
2	<i>Fütatsü.</i>	<i>Ni.</i>
3	<i>Mitsü.</i>	<i>San.</i>
4	<i>Yotsü.</i>	<i>Shi.</i>
5	<i>Itsutsü.</i>	<i>Go.</i>
6	<i>Mutsü.</i>	<i>Roku.</i>
7	<i>Nanatsü.</i>	<i>Shichi.</i>
8	<i>Yatsü.</i>	<i>Hachi.</i>
9	<i>Kokonotsü.</i>	<i>Ku.</i>
10	<i>Tö.</i>	<i>Jiu.</i>
11		<i>Jiu ichi.</i>
12		<i>Jiu ni.</i>
20		<i>Ni jiu.</i>
21		<i>Ni jiu ichi.</i>
30		<i>San jiu.</i>
100		<i>Hiaku.</i>
200		<i>Ni hiaku.</i>
300		<i>Sam biaku.</i>
600		<i>Rop piaku.</i>
800		<i>Hap piaku.</i>
1,000		<i>Sen.</i>
10,000		<i>Man.</i>

Larger numbers are expressed by multiples of *man*. Ex. 150,000, *jiu go man*; a million, *hiaku man*. Consecutive numerals follow the same order as in English. Ex. 1868. *sen hap piaku rokujiu hachi*.

Riō 'both' is sometimes used instead of *ni* 'two' as in the phrase *riō san nin*, 'two or three persons.'

Nana jiu is sometimes used instead of *shichi jiu*, 'seventy,' in such phrases as *nana jissen* 'seventy cents.'

§ 31. The following rules are to be observed in the use of numerals:—

1. The only cases in which the Chinese numerals under eleven are employed are alone or before uncompounded or monosyllabic nouns of Chinese origin. Ex. *Jiu go kin*, 'fifteen catties;' *roku nin*, 'six men;' *hap piaku* (for *hachi hiaku*), 'eight hundred.' The letter changes which take place will be best understood from the numerous examples in § 32 and elsewhere.

2. The Japanese numerals when prefixed to nouns of Japanese origin lose the final syllable *tsū*.

Tsu is really an old possessive particle.

Examples.

Fūta hako.

Two boxes.

Mi tsutsumi.

Three parcels.

Yo hiro.

Four fathoms.

3. The possessive particle *no* is sometimes introduced between the numeral and the noun. Ex. *Fūtatsū no mono*, 'two things.'

4. The numeral is very often placed after the noun.

Examples.

<i>Yama fütatsü.</i>	Two mountains.
<i>Mikan yotsü.</i>	Four oranges.

5. The numeral may stand by itself.

Example.

<i>Ikutsü aru ?</i>	How many are there ?
<i>Jiu ichi gozarimasü.</i>	There are eleven.

§ 32. AUXILIARY NUMERALS.—It is comparatively seldom that the numeral is joined immediately to the noun. What may be called Auxiliary Numerals are much in use. They correspond to the English phrases, 'six head of cattle,' 'four brace of partridges,' 'two pair of shoes.'

Examples.

<i>Kami ichimai.</i>	One sheet of paper.
<i>Hakimono issoku (for ichi soku).</i>	One pair of shoes.
<i>Akindo jiu ichi nin.</i>	Eleven merchants (<i>lit.</i> merchants—eleven men).

Most of these auxiliary numerals are of Chinese origin, and fall under Rule 1 of the preceding section. A few are Japanese words, and fall under Rule 2 as *kura hito tomiai*, 'one godown.' They are commonly placed after the noun, but a construction similar to that described in Rule 3 is also admissible. Ex. *Sannin no akindo*, 'three merchants.'

These numerals are in daily use, and a knowledge of some of them is absolutely necessary.

The most common are:—

	FOR ANIMALS.	FOR MEN.	FOR BIRDS.
	<i>Hiki.</i>	<i>Nin.</i>	<i>Wa.</i>
1.	<i>Ip piki.</i>	<i>Ichi nin or hitori.</i>	<i>Ichi wa.</i>
2.	<i>Ni hiki.</i>	<i>Ni nin or futari.</i>	<i>Ni wa.</i>
3.	<i>Sam biki.</i>	<i>San nin.</i>	<i>Sam ba.</i>
4.	<i>Shi hiki.</i>	<i>Yottari or yo* nin.</i>	<i>Shi wa.</i>
5.	<i>Go hiki.</i>	<i>Go nin.</i>	<i>Go wa.</i>
6.	<i>Rop piki.</i>	<i>Roku nin.</i>	<i>Roku wa.</i>
7.	<i>Shichi hiki.</i>	<i>Shichi nin.</i>	<i>Shichi wa.</i>
8.	<i>Hachi hiki.</i>	<i>Hachi nin.</i>	<i>Hachi wa.</i>
9.	<i>Ku hiki.</i>	<i>Ku nin.</i>	<i>Ku wa.</i>
10.	<i>Fip piki.</i>	<i>Fiu nin.</i>	<i>Fip pa.</i>
	<i>&c.</i>	<i>&c.</i>	<i>&c.</i>

FOR LONG AND ROUND ARTICLES, SUCH AS BOTTLES,
PENCILS, TREES, ETC.

Hon.

- | | | | |
|-------------------|--------------------|-----------------------|----------------------|
| 1. <i>Ip pon.</i> | 2. <i>Ni hon.</i> | 3. <i>Sam bon.</i> | 4. <i>Shi hon.</i> |
| 5. <i>Go hon.</i> | 6. <i>Rop pon.</i> | 7. <i>Shichi hon.</i> | 8. <i>Hachi hon.</i> |
| | 9. <i>Ku hon.</i> | 10. <i>Fip pon.</i> | <i>&c.</i> |

FOR BROAD FLAT OBJECTS, SUCH AS DOLLARS, SHEETS OF
PAPER, CLOTHING, ETC.

Mai.

- | | | | |
|---------------------|---------------------|-----------------------|----------------------|
| 1. <i>Ichi mai.</i> | 2. <i>Ni mai.</i> | 3. <i>Sam mai.</i> | 4. <i>Yo mai.</i> |
| 5. <i>Go mai.</i> | 6. <i>Roku mai.</i> | 7. <i>Shichi mai.</i> | 8. <i>Hachi mai.</i> |
| | 9. <i>Ku mai.</i> | 10. <i>Fiu mai.</i> | <i>&c.</i> |

* *Shi* is avoided in many combinations because it also means 'death,' a word of ill omen, and the Japanese numeral *yo* used instead before Chinese words.

FOR HOUSES. FOR SHIPS. GLASSES OF WINE, SHOES.
CUPS OF TEA, ETC.

<i>Ken.</i>	<i>Sō.</i>	<i>Hai.</i>	<i>Soku.</i>
1. <i>Ik ken.</i>	<i>Is sō.</i>	<i>Ip pai.</i>	<i>Is soku.</i>
2. <i>Ni ken.</i>	<i>Ni sō.</i>	<i>Ni hai.</i>	<i>Ni soku.</i>
3. <i>San gen.</i>	<i>San zō.</i>	<i>Sam bai.</i>	<i>San zoku.</i>
4. <i>Shi ken.</i>	<i>Shi sō.</i>	<i>Shi hai.</i>	<i>Shi soku.</i>
5. <i>Go ken.</i>	<i>Go sō.</i>	<i>Go hai.</i>	<i>Go soku.</i>
6. <i>Rok ken.</i>	<i>Roku sō.</i>	<i>Roku hai.</i>	<i>Roku soku.</i>
7. <i>Shichi ken.</i>	<i>Shichi sō.</i>	<i>Shichi hai.</i>	<i>Shichi soku.</i>
8. <i>Hachi ken.</i>	<i>Hachi sō.</i>	<i>Hachi hai.</i>	<i>Hachi soku.</i>
9. <i>Ku ken.</i>	<i>Ku sō.</i>	<i>Ku hai.</i>	<i>Ku soku.</i>
10. <i>Fik ken.</i>	<i>Fis sō.</i>	<i>Fip pai.</i>	<i>Fis soku.</i>
11. <i>Fiu ik ken.</i>	<i>Éc.</i>	<i>Éc.</i>	<i>Éc.</i>

FOR JINRIKISHA AND KAGO.

<i>Chō</i>	or	<i>Dai.</i>
<i>It chō</i>		<i>Ichi dai.</i>
<i>Ni chō</i>		<i>Ni dai.</i>
<i>San chō</i>		<i>San dai.</i>
<i>Shi chō</i>		<i>Yo dai.</i>
<i>Go chō</i>		<i>Go dai.</i>
<i>Roku chō</i>		<i>Roku dai.</i>
<i>Shichi chō</i>		<i>Shichi dai.</i>
<i>Hat chō</i>		<i>Hachi dai.</i>
<i>Ku chō</i>		<i>Ku dai.</i>
<i>Fit chō</i>		<i>Fiu dai.</i>

For carriages the numeral is *ichi riō*, *ni riō* etc.; for books (vols.) is *satsu*, *ni satsu*, (copies) *ichi bu*, *ni bu* etc.; for mats, *ichi jō*, *ni jō* etc.

§ 33. ORDINAL NUMBERS.—The ordinals are formed by prefixing the word *dai* or affixing *ban* to the Chinese numerals.

1st.	<i>Dai ichi</i>	or	<i>Ichi ban.</i>
2nd.	<i>Dai ni</i>	„	<i>Ni ban.</i>
3rd.	<i>Dai san</i>	„	<i>Sam ban.</i>
4th.	<i>Dai shi</i>	„	<i>Yo ban.</i>
5th.	<i>Dai go</i>	„	<i>Go ban.</i>
	<i>Èc.</i>		<i>Èc.</i>

The ordinals precede the noun, the possessive particle *no* being introduced between.

Examples.

<i>Dai ichi no yaku.</i>	The first, or highest office.
<i>Ni ban no fune.</i>	The second ship.

Dai ichi, ichi ban mean literally ‘number one.’ *Me* is often added after *ban*, as *ni ban me no fune*, ‘the second ship.’

§ 34. FRACTIONS.—Fractional quantities are expressed in the following manner: 21-100ths is *hiaku bun no ni jiu ichi*, (lit. of one hundred parts twenty one.) The *no* is commonly omitted, and *bu* substituted for *bun*. Thus for ‘one third’ the speaker has a choice between *sam bun no ichi* and *sam bu ichi*. When there is no denominator expressed, it is understood that tenths are meant.

Examples.

<i>Hachi bu.</i>	Eight tenths.
<i>Shichi bu sam bu ni wake-</i> having	Divide it into seven tenths and three tenths.
<i>te o kure.</i> divided give	

One half is *han*, or *ham bun*. One third and one fourth are sometimes *mitsū ichi* and *yotsū ichi*. These particular forms have been sanctioned by usage, but as a general rule Japanese and Chinese numerals cannot be combined in this way.

§ 35. Examples of Numerals.

Sono hasa wa ikura? He; How much is that umbrella?
that umbrella how much One is fifty sen but if you buy
ippon wa gojissen de gozari- is
one piece fifty cents three, I will make them one yen
masū ga; sambon o kai twenty sen.
three pieces (hon.) buy
nasareba, ichi yen nijissen ni
if do one twenty cents to
itashimashō.
will make

Hito tsutsumi ni hiaku There are one hundred (dollars,
one package in hundred shirts, or other flat objects,) in
mai dzutsu haitte imasū. each package.
piece each having entered is

Sore wa fūta tsūki maye no That is a thing of two
that two month before months ago.
koto da.
thing is

Mina de ikutsū? How many altogether?
altogether how many

Nanatsū gozarimasū. There are seven.

Konnichi dora no sōba Have you heard what the
to-day dollar rate of ex- rate of exchange for dollars is
wo kiita ka? to-day?
change have heard ?

He, hiaku mai ni hiaku Yes, it is 110 yen for 100
Yes, hundred piece in hundred dollars.
juu yen de gozarimasū.
ten are

Kore yori nan' ri hodo aru? How many *ri* is it from here?
this from what quantity is

<i>Shichi hachi ri hoka</i> (or <i>shika</i>) seven eight other <i>wa gozarimasenü.</i> is not	It is not more than seven or eight <i>ri</i> .
<i>Ni san gen.</i> two three houses	Two or three houses.
<i>Shi go nichü.</i>	Four or five days.
<i>Nan' doki desü?</i> or <i>Nan' ji desü?</i>	What o'clock is it?
<i>Kare kore yoji de gozarimasü.</i> that this	It is just about four o'clock.
<i>Iku iro arimasü ka?</i> how many colours are ?	How many kinds are there?
<i>Sütai de kokono iro gozarimasü.</i> all in nine colours there are	In all, there are nine kinds.
<i>Midzu wo hito kuchi kurero.</i> Water one mouth give	Give me a mouthful of water.
<i>Hitotsü no samatage ga aru.</i> one obstacle there is	There is one obstacle.
<i>Jiu-nin to-iro.</i> 10 men 10 colour	As many men, as many minds.

CHAPTER VI.

THE VERB.

§ 36. The verb in Japanese has no means of expressing distinctions of number or, except indirectly, of person. *Kasu*, for instance, may mean, 'I lend,' 'thou lendest,' 'he lends,' 'we, you, or they lend,' according to circumstances.

In the spoken language there are two conjugations of verbs. The following table shows the terminations of the principal parts in each conjugation :—

	CONJ. I.	CONJ. II.
Stem.....	<i>i</i>	<i>e</i> or <i>i</i>
Base for Negative and Future forms.....	<i>a</i>	<i>e</i> or <i>i</i>
Present Indicative.....	<i>u</i>	<i>eru</i> or <i>iru</i>
Base for Conditional forms.....	<i>e</i>	<i>ere</i> or <i>ire</i>

It is not altogether arbitrarily that these conjugations have been termed the 'first' and the 'second.' The great majority of underived verbs are conjugated according to the first conjugation; all passive and most causative and other derivative verbs belong to the second.

§ 37. Table showing the formation of the principal parts in different verbs :—

	CONJUGATION I.							CONJUG. II.		
	lend	wait	be	write	pour	end	read	call	eat	can
Stem.....	<i>kashi</i>	<i>machi</i>	<i>ari</i>	<i>kaki</i>	<i>tsugi</i>	<i>shimai</i>	<i>yomi</i>	<i>yobi</i>	<i>tabe</i>	<i>deki</i>
Neg. Base...	<i>kasa</i>	<i>mata</i>	<i>ara</i>	<i>kaka</i>	<i>tsuga</i>	<i>shimawa</i>	<i>yoma</i>	<i>yoba</i>	<i>tabe</i>	<i>deki</i>
Pres. Indic...	<i>kasu</i>	<i>matsu</i>	<i>aru</i>	<i>kaku</i>	<i>tsugu</i>	<i>shimau</i>	<i>yomu</i>	<i>yobu</i>	<i>taberu</i>	<i>dekiru</i>
Con. Base...	<i>kase</i>	<i>mate</i>	<i>are</i>	<i>kake</i>	<i>tsuge</i>	<i>shimaye</i>	<i>yome</i>	<i>yobe</i>	<i>tabere</i>	<i>dehire</i>

As the Japanese language does not possess the sounds *tu*, *ti* and *si*, *tsu*, *chi* and *shi* are substituted wherever they are required by the conjugation. This will explain several apparent irregularities in the above table.

The conjugation of *shimau* would be *shimawi*, *shimawa*, *shimawu*, *shimawe*, but, as is explained in § 1, *wi*, *wu* and *we* are unknown syllables in Japanese, being replaced by *i*, *u* and *ye*.

§ 38. To each of the principal parts of the verb, certain particles or terminations are annexed. In this way forms are produced in some degree similar to the moods and tenses of European grammars. These terminations are shown in the annexed tables.

It will be observed that in most cases they are merely tacked on to the verb without any change. This is what is called 'agglutination,' and owing to the prevalence of this method in Japanese it has been rightly called an agglutinative language. There are however several cases where something more than mere 'tacking on' has taken place. The future, *kasō*, which contains three elements, closely welded together, is an example. *Kasō* is for *kas+a+mu*, the root+sign of neg. base+future particle. *Matta*, the past tense of *matsu*, 'to wait,' is another case where the original elements have been so consolidated together as to be quite indistinguishable on a superficial examination. *Matta* is for *mach+i+te+ar+u*, i.e. the root+sign of stem+sign of participle+root of verb 'to be'+sign of indic. mood.

In some cases the terminations treated of in this chapter are really identical with particles described in Chapter IX.

Those readers who prefer the more old fashioned style of conjugation according to moods and tenses are referred to the table given at the end of this chapter, but they are recommended to master at least the principle of the formation of the various tenses before proceeding further.

§ 39.

CONJUGATION I.

Kasu, to lend.

Stem	<i>Kashi</i> , lend.
Past Participle	<i>Kashi te</i> , having lent or lending.
Past Tense	„ <i>ta</i> , (he) lent or has lent.
Conditional of do. . .	„ <i>tareba</i> , if or when (he) lent, or has lent.
Hypothetical of do. . .	„ <i>taraba</i> , if (he) had lent.
Probable Past	„ <i>tarō</i> , (he) probably lent.
Alternative Form. . . .	„ <i>tari</i> , at one time lending.
Concessive Past	„ <i>taredo</i> , though (he) lent.
Desiderative Adj. . . .	„ <i>tai</i> , (he) wishes to lend.
Polite Form	„ <i>masū</i> , (he) lends.
Negative Base	<i>Kasa</i> .
Neg. of Pres. Indic. . .	<i>Kasa nū</i> , (he) does not lend.
Negative Past	„ <i>nanda</i> , (he) did not lend.
Neg. Conditional	„ <i>neba</i> , if (he) does not lend.
Neg. Hypothetical . . .	„ <i>zu ba</i> , if (he) were not to lend.
Neg. Concessive	„ <i>nedo</i> , though (he) does not lend.
Neg. Participle	„ <i>de</i> or <i>zu</i> , not lending.
Hypothetical	„ <i>ba</i> , if (he) were to lend.
Neg. Adjective	„ <i>nai</i> , (he) does not lend.
Future	<i>Kasō</i> , (he) will lend.
Present Indicative ..	<i>Kasu</i> , (he) lends.
Neg. Imperative	<i>Kasu na</i> , do not lend.
Neg. Future	„ <i>mai</i> , (he) will not lend.
Conditional Base	<i>Kase</i> .
Imperative	<i>Kase</i> , lend.
Conditional	„ <i>ba</i> , if (he) lend.
Concessive.	„ <i>do</i> , though (he) lend.

§ 40.

CONJUGATION II.

Taberu, to eat.

Stem	<i>Tabe</i> , eat.
Past Participle	<i>Tabete</i> , having eaten or eating.
Past Tense	„ <i>ta</i> , (he) ate.
Conditional of do. . .	„ <i>tareba</i> , if or when (he) ate, or has eaten.
Hypothetical of do. . .	„ <i>taraba</i> , if (he) had eaten.
Probable Past	„ <i>tarō</i> , (he) has probably eaten.
Alternative Form....	„ <i>tari</i> , at one time eating.
Concessive Past	„ <i>taredo</i> , though (he) ate.
Desiderative Adj.	„ <i>tai</i> , (he) wishes to eat.
Polite Form	„ <i>masū</i> , (he) eats.
Imperative	„ <i>ro</i> , eat!
Negative Base	<i>Tabe</i> .
Neg. Pres. Indic.	<i>Tabenū</i> , (he) does not eat.
Neg. Past Indic.	„ <i>nanda</i> , (he) did not eat.
Neg. Conditional	„ <i>neba</i> , if (he) do not eat.
Neg. Hypothetical ..	„ <i>zuba</i> , if (he) were not to eat.
Neg. Concessive	„ <i>nedo</i> , though (he) does not eat.
Neg. Participle	„ <i>de</i> or <i>zu</i> , not eating.
Hypothetical	„ <i>ba</i> , if (he) were to eat.
Neg. Adjective	„ <i>nai</i> , (he) does not eat.
Neg. Future	„ <i>mai</i> , (he) will not eat.
Future	„ <i>yō</i> , (he) will eat.
Present Indicative ..	<i>Taberu</i> , (he) eats.
Neg. Imperative	<i>Taberu na</i> , do not eat.
Conditional Base	<i>Tabere</i> .
Conditional	<i>Tabereba</i> , if (he) eat.
Concessive	„ <i>do</i> , though (he) eat.

§ 41. The following examples show the letter-changes which take place when the stems of verbs of the first conjugation ending in *chi*, *ri*, *ki*, *gi*, *i* preceded by a vowel, *mi* or *bi* come before the terminations *te*, *ta*, *tareba*, *tara*, *taraba*, *tarō*, *tari*, and *taredo*.

Machi-te becomes *matte*, *machita matta*, etc.

Ari-te „ „ *atte*.

Kaki-te „ „ *kaite*.

Tsugi-te „ „ *tsuide* or *tsuite*.

Shimai-te „ „ *shimatte*.

Omoi-te „ „ *omotte*.

Yomi-te „ „ *yonde*.

Yobi-te „ „ *yonde*.

Exception:—*Iki-te* (*iku* 'to go') becomes *itte* not *iite*.

§ 42. IRREGULAR VERBS. *Kuru* 'to come,' *suru* 'to do' and the polite auxiliary *masū* are somewhat irregular. Their conjugation is given below.

For the future of *kuru*, *koyō* is best. *Kiyō*, which is also used, is not so good. *Kō* is sometimes heard in the phrase *itte kō ka*, 'having gone shall I come.'

Instead of *shō*, the future of *suru*, 'to do,' *seyō* is sometimes heard, and for the negative future *semai*, some people say *sumai* or *shimai*. But these forms are less correct than those given in the tables.

Masū has no desiderative form. Instead of *ikimashitai*, we must say *ikitō gozaimasū* 'I wish to go.' *Mase* (imperative) is often pronounced *mashi* by careless speakers. *Masuru* is more formal, and less common than *masū*.

Masū is not now in use as a separate word, but only combined with other verbs to form polite tenses.

50 43.

Kuru, to come.

Stem	<i>Ki</i> .	come.
Past Participle....	<i>Ki te</i>	coming or having come.
Past Tense	„ <i>ta</i>	(he) came, or (he) has come.
Conditional of do. . .	„ <i>tareba</i>	if or when (he) came.
Hypothetical of do. .	„ <i>taraba</i>	if (he) had come.
Probable Past	„ <i>tarō</i>	(he) has probably come.
Alternative	„ <i>tari</i>	at one time coming.
Concessive of Past. .	„ <i>taredo</i>	although (he) came.
Desiderative Adj. . .	„ <i>tai</i>	(he) wishes to come.
Polite Form	„ <i>masū</i>	(he) comes.
Negative Base	<i>Ko</i>	—————
Neg. of Pres. Indic.	<i>Ko nū</i>	(he) does not come.
Neg. of Past Indic.	„ <i>nanda</i>	(he) did not come.
Neg. of Conditional.	„ <i>neba</i>	if (he) does not come.
Neg. of Hypothet.	„ <i>zuba</i>	should (he) not come.
Neg. of Concessive.	„ <i>nedo</i>	though (he) do not come.
Neg. Participle	„ <i>de, zu</i>	not coming, or without coming.
Hypothetical	„ <i>ba</i>	should (he) come.
Neg. Adjective	„ <i>nai</i>	(he) does not come.
Neg. of Future	„ <i>mai</i>	(he) will not come.
Future.....	<i>Kū</i> or <i>koyō</i>	(he) will come.
Imperative	<i>Koi</i>	come !
Present Indicative. .	<i>Kuru</i>	(he) comes.
Neg. Imperative ..	<i>Kuru na</i>	do not come !
Conditional Base ..	<i>Kure</i>	—————
Conditional	<i>Kure-ba</i>	if (he) comes.
Concessive	„ <i>do</i>	though (he) comes.

§ 44.

Suru, to do.

Stem	<i>Shi</i>	do.
Past Participle	<i>Shi te</i>	doing or having done.
Past Tense	„ <i>ta</i>	(he) did or has done.
Conditional of do. ..	„ <i>tareba</i>	if or since (he) did.
Hypothetical of do.	„ <i>taraba</i>	if (he) had done.
Probable Past	„ <i>tarō</i>	(he) probably did.
Alternative	„ <i>tari</i>	at one time doing.
Concessive Past ..	„ <i>taredo</i>	though (he) did.
Desiderative Adj. ..	„ <i>tai</i>	(he) wishes to do.
Polite Form	„ <i>masū</i>	(he) does.
Imperative	„ <i>ro</i>	do!
Neg. Adjective	„ <i>nai</i>	(he) does not or will not do.
Negative Base	<i>Sc.</i>	—————
Neg. of Pres. Indic.	<i>Se nū</i>	(he) does not do.
Neg. of Past Indic.	„ <i>nanda</i>	(he) did not.
Neg. of Conditional.	„ <i>neba</i>	if (he) does not.
Neg. of Hypothetical	„ <i>zuba</i>	should (he) not do.
Neg. of Concessive.	„ <i>nedo</i>	though (he) do not.
Neg. Participle	„ <i>de</i> or <i>zu</i>	not doing, or without doing.
Hypothetical	„ <i>ba</i>	should (he) do.
Neg. Future	„ <i>mai</i>	(he) will not do.
Future.....	<i>Shō</i>	(he) will do.
Pres. Indicative....	<i>Suru</i>	(he) does.
Neg. Imperative ..	<i>Suru na</i>	do not!
Conditional Base ..	<i>Sure</i>	—————
Conditional	<i>Sure ba</i>	if (he) does.
Concessive	„ <i>do</i>	though (he) does.

§ 45.

Masū, to be.

Stem	<i>Mashi</i>	be.
Past Participle	<i>Mashi te</i>	being or having been.
Past Tense	„ <i>ta</i>	(he) was or has been.
Conditional of do. . .	„ <i>tareba</i>	if or since (he) was.
Hypothetical of do.	„ <i>taraba</i>	if (he) had been.
Probable Past	„ <i>tarō</i>	(he) probably was.
Alternative	„ <i>tari</i>	at one time being.
Concessive Past ..	„ <i>taredo</i>	though (he) was.
Desiderative Adj. . .	Wanting	_____
Polite Form	Wanting	_____
Negative Base	<i>Mase</i>	_____
Neg. of Pres. Indic.	<i>Mase-nū</i>	(he) is not.
Neg. of Past Indic.	„ <i>nanda</i>	(he) was not.
Neg. of Conditional.	„ <i>neba</i>	if (he) is not.
Neg. of Hypothetical	„ <i>xuba</i>	should (he) not be.
Neg. of Concessive.	„ <i>nedo</i>	though (he) is not.
Neg. Participle	„ <i>de or zu</i>	not being.
Hypothetical	„ <i>ba</i>	should (he) be.
Neg. Adjective	Wanting	_____
Future.....	<i>Mashō</i>	(he) will be.
Imperative	<i>Mase</i>	be!
Present Indicative..	<i>Masū</i> or <i>masuru</i>	(he) is.
Neg. Imperative ..	<i>Masū-na!</i>	do not be!
Neg. of Future	„ <i>mai</i>	(he) will not be.
Conditional Base ..	<i>Masure</i>	_____
Conditional	<i>Masure-ba</i>	if (he) is.
Concessive	„ <i>do</i>	though (he) is.

§ 46. THE STEM* OR INDEFINITE FORM. *Kashi, tabe.*

1. As will have been seen from the above tables, the stem is used as a base to which some of the terminations are added.

2. The stem is used to form compounds with nouns, adjectives, or other verbs.

Examples.

<i>Kashiya.</i>	'A house to let,' from <i>kashi</i> , stem of <i>kasu</i> , 'to lend,' and <i>ya</i> , 'a house.'
<i>Kimono.</i>	'Clothes,' from <i>ki</i> , stem of <i>kiru</i> , 'to clothe,' and <i>mono</i> , 'a thing.'
<i>Migurushi.</i>	'Ugly,' from <i>mi</i> , stem of <i>miru</i> , 'to see,' and <i>kurushi</i> , painful, 'distressing.'
<i>Arigatai.</i>	'It is difficult to be' (I am much obliged), from <i>ari</i> , stem of <i>aru</i> , 'to be' and <i>katai</i> , 'hard,' 'difficult.'
<i>Buchikorosu.</i>	'To beat to death,' from <i>buchi</i> , stem of <i>butsu</i> , 'to beat,' and <i>korosu</i> , 'to kill.'
<i>Shiageru.</i>	'To finish,' from <i>shi</i> , stem of <i>suru</i> , 'to do,' and <i>ageru</i> , 'to raise.'

Sora wa kumotte imasū The sky is clouded; it looks
 sky clouded is like rain.

kara, furi-sōna ambai desū.
 because fall state

* The form which in previous editions of this work was termed the Root is now called the Stem or Indefinite Form for reasons which have been very convincingly put by Mr. B. H. Chamberlain in a short paper read before the Asiatic Society of Japan, to which I am indebted for this improvement. It is possible, however, that such stems as *kashi* are after all really roots, the *i* not being a termination but merely a sound added in order to comply with the rule that in Japanese every syllable must end with a vowel.

Yō sumi-shidai ni. As soon as my business is
business finish order in finished.

Deki shidai ni okurimashō. I will send it as soon as it is
is made order will send made.

Furi-sōna (for *furi-sō-naru*), *sumi-shidai* and *deki-shidai* in these sentences should be regarded as compounds.

3. The stem is often a noun.

Examples.

O kamai nasaimasuna. Please don't mind.
(hon.) care do not

O wakari mo You will probably not under-
(hon.) understanding stand, but—
arimasūmai ga. —
will not be but

Mō o kayeri ni natta. He has already gone away.
already return has become

Naka-naka o kiki-ire He utterly refused to listen to
middle-middle listen-take-in me.
ga nakatta.
was not

Kono shina mochi wa yoro- This article wears well.
this article hold is
shi.
good

Shimai ni natta. It is finished.
end to has become

Mi ni ikimashita. I went to see.
see to went

Kai ni kimashita. I have come to buy.
buy to come

Cha wo nomi nagara. Whilst drinking tea.
tea drink whilst

Negative tenses are formed by prefixing the stem followed by the particle *wa* or *mo* to the negative forms of the verbs *suru* or *itasu*, 'to do.' These forms are more emphatic than the corresponding simple tenses of the verb,



and are in very common use. *Wa* in this position is commonly pronounced *ya*.

Examples.

<i>Kono minato ni kakureta</i> harbour hidden	Are there no hidden rocks in this harbour?
<i>iwa ari wa (or ya) shinai ka?</i> rock is do not ?	
<i>Machi wa (or ya) shimasenū.</i> wait do not	I won't wait.
<i>Daremo ori wa itashimasenū.</i> any one remain does not	There is nobody here.
<i>Kamai ya shinai.</i> care don't	I don't care.
<i>Mada ki ya shimasūmai.</i> yet come will not do	He can't have come yet.
<i>Shini wa itashimasūmai.</i> die will not do	He will not die.

4. The Stem is the subject of a rule of Syntax which is very important in the written language, and is occasionally exemplified in the spoken language.

Rule. When two or more consecutive clauses of a sentence contain verbs in the same mood and tense, the last verb only takes the distinctive termination of the mood and tense, and all those which precede are put in the stem or indefinite form, so called because it has no mood or tense of its own. In the case of Negative Forms, the indefinite form is the participle in *zu*.

This rule is the counterpart for verbs of the rule given for Adjectives in Chap. VII.

Examples.

<i>Mame wo makeba, mame ga</i> beans if sow beans	If you sow beans, beans grow,
<i>haye, asa no tane wo makeba,</i> grow hemp seed if sow	and if you sow hemp seed, hemp grows.
<i>asa ga dekiru.</i> hemp becomes.	

Watakūshi no yōna bimbō. A poor man like me buys
 I sort of poor when he has money, and does
nin wa zeni no aru toki ni wa not buy when he has none.
 man cash is time
kai, nai toki wa, kawanai.
 buy not time do not buy

Tōkiō no hū ye o ide da to iu There are people who say
 side go say that he is going to Tokio, and
hito mo ari, yappari uchi ni it is also said that he is going
 people are still home at
o ide da to mo iu. to stay at home.
 also say

Miredomo, miyezu; kikedo. Though they look, they can-
 though see can't see though not see; though they listen, they
mo kikoyenai. cannot hear.
 hear cannot hear

The student should not attempt to imitate this construction, which is not very common in ordinary conversation. Instead of *haye, kai*, it is better to say *hayeru ga, kau ga*. For *ari, areba* is better, and for *miyezu, miyenai*.

§ 47. THE PAST PARTICIPLE. *Kashite, tabete.*

The termination *te* of the past participle is really the stem of an obsolete verb *tsuru* 'to finish.' This accounts for its being occasionally like other stems used as a noun, as in the phrase *shitte no tōri* 'as you are aware.' It also follows that such phrases as *matte oru*, 'he is waiting,' are really examples of the rule of syntax given in the preceding section, *matte* being the Indefinite Form.

The term Past Participle is not free from objection, as this is by no means the only use of this form. It must sometimes be rendered by the present participle, and it sometimes has no reference to time, but describes the manner of the action of the verb which follows.

Examples.

- Doko ye itte kita?* Where has he been to?
where having gone has come
- Motte kite agc-* I will bring it for you.
having taken having come I
- mashū.*
will offer
- Kami wo kitte moratta.* I got my hair cut.
hair having cut received
- Dare ka Yokohama made* I want somebody to go to
somebody as far as Yokohama for me.
itte moritai.
having gone I wish to receive
- Sono hagaki wo yonde* What did he say when he
that post-card having read read that post-card?
nan'to itta?
what said
- Mūma ni wa notte miro; hito* Try a horse by riding him;
horse riding see man try a man by associating with
ni wa sotte miro. him.
associating see
- Yōji ga atte no tagiō.* A journey on business.
business being journey
- Tatte mo suwatte mo, nedan* It is as cheap sitting as
standing sitting price standing.
wa onaji koto.
same thing
- O furo ni itte mo* May I go to the bath?
bath having gone
- yoroshii gozarimasū ka?*
good is ?
- Haitte mo daiji* It does not matter, even if
having entered great thing you come (or go) in.
nai.
is not
- Itte shimatta.* He has gone away.
having gone has finished
- Kashi wo tabete shimatta.* He has eaten all the cakes.
cakes eating has finished

Amari tabete wa biōki ni You will become ill if you
 too much ill eat too much.
naru.
 become

The last example shows that the Past Participle with *wa* added may be used as equivalent to the Conditional Form in *eba*, *Te wa* is in the common Tokio dialect pronounced *cha*. *Te wa* has not always the force of the Conditional.

Example.

Nete wa imasenū. He is not gone to bed.
 having lain down remains not

Note the difference in meaning between *kashite kara*, 'after lending,' and *kashita kara*, 'because he lent.'

§ 48. THE PAST TENSE. *Kashita, tabeta.*

The *ta* of the past tense is a shortened form of *taru*, which is itself contracted for *te-aru*, *te* being the termination of the past participle, and *aru* the verb 'to be.'

In the written language *taru* has a perfect signification, the simple past tense being indicated by the particle *shi* or *ki* added to the stem. These latter forms are obsolete in the spoken language, where *ta* is oftener a simple past than a perfect, although the latter use is not unknown. *Yokohama ye itta* may mean, either 'he went to Yokohama,' or 'he has gone to Yokohama.' If it is desired to bring out the perfect signification distinctly, the past participle with *oru* or *iru* is employed, as *Yokohama ye itte oru*, *itte iru* or *itteru*, 'he has gone to Yokohama,' lit. 'having gone to Yokohama he remains.'

Like the other tenses of the Indicative Mood, the Past Tense may stand to other words in the relation (1), of a Verb, as *ano hito wa kita*, 'he came or has come,' (2),

of an Adjective,* as *kita hito*, 'the came man' i.e. 'the man who has come,' or (3), of a Noun, as *kita ni sōi nai* 'there is no mistake about his having come.'

Examples of the Past Tense.

1. As a Verb.

Kiō kita.
to-day came

He came to-day.

Dō shimashita?
how has done

What has happened to him?

The past tense is sometimes used where in English the present is preferred, as *wakarimashita* 'I understand.'

2. As an Adjective.

Kono aida kashita kane.
this interval lent money

The money I lent some days ago.

Kesa tabemashita nashi.
this morning ate pear

The pears I ate this morning.

Kionen no fuyu watakūshi no
last year winter my
tokoro ni kita hito.
place came man

The man who came to my place in the winter of last year.

Kane wo tameta uye de
money collected upon
kuni ni kayeru.
country returns

He is going back to his country after he has amassed some money.

The past tense, as an adjective, is frequently followed by the particle *no*.

Examples.

Nita no yori wa yaketa no
boiled than roast

I prefer roast to boiled.

yoroshii gozarimasū.
good is

Shinda no ja nai ka?
dead is not ?

Is it not a dead one?

Ima jibun maitta no ga
now time came

Am I wrong to have come at this time?

warui ka?
is bad ?

* Cf. § 28 Relative Pronoun.

Shimbun no koto de It seems they have come
 newspaper thing about the newspaper.
kimashita sō desū.
 come it is

3. As a Noun.

Itta ga yokatta. I wish I had gone ('I am glad I
 the having gone was good went' would be *itta no wa yokatta*).

Maiketa ni chigai There is no mistake about his
 the being beaten mistake having been beaten.
wa nai.
 is not

Tori-otoshita wo mireba. When I looked at what he
 take dropped when saw. had dropped.

Hiroi-totte kureta What sort of a person was it
 pick up having taken gave who picked it up for me?
wa dō iu hito de atta?
 how called man was

Takke, a contraction for *tari-keru* of the written language, is sometimes employed as a sort of past termination. It is however used only as a verb, and not as an adjective or noun, and generally indicates that the speaker is in doubt or trying to remember.

Examples.

Ano otoko wa nan' to What was that man's name?
 that man what
mōshimashitakke?
 called

Ā! sayō deshitakke! Ah! that is how it was!
 ah! thus it was

Chotto! nan' to ka iimashi- I say! what is this your
 a little what called name is? Shall I say O Kane?
takke; moshi o Kane don ka?
 suppose ?

Don shows that it is a servant who is addressed.

§ 49. THE CONDITIONAL AND THE HYPOTHETICAL FORMS OF THE PAST TENSE. *Kashitareba, tabetareba.*

Tareba, taraba are for *te areba, te araba*. *Tareba* is commonly still further contracted into *tara*.

There was originally a distinction between *tareba* and *taraba*, the former relating to an event which has actually happened or is probable, the use of the latter implying that the event has not happened at all, or is put as a mere supposition. But this distinction is now lost and both forms are used indiscriminately, there being a tendency for *taraba* to fall out of use.

Kashitareba may mean not only 'if he lent,' but 'if he* had lent,' 'if he shall have lent,' 'since he has lent,' 'when he lent,' 'when he had lent,' 'when he shall have lent.'

The compound tense *kashita nara* is very generally used in much the same sense as *kashitareba*. *Nara* is here for *nareba*, the Conditional Present of *naru*, 'to be.'

Examples of *tareba*, *taraba*, *tara* and *ta nara*.

Sore ga wakattareba, If (or when) we have under-
that when have understood stood that, the rest is easy.

ato wa yasui.
rest is easy

Tōkiō ye ikimashitareba As soon as I have gone to
when I have gone Tokio, I will order some.

chūmon shimashō.
order will do

Sō mōshimashitareba, mina When I said so, they all flew
so when I said all into a passion.

okorimashita.
flew into a passion

Benten wo tootara kaji ga When I passed Benten a fire
when passed fire broke out.

dekimashita.
was made

Ittaraba, kayō na koto If he had gone, nothing of
if had gone this kind of thing this kind could have happened.

wa dekinai hadzu de
not become necessity

arimashita.
was

* It may be well to repeat here a remark which has been already made, viz., that the Japanese Verb has no person, and that where the pronoun 'he' is introduced in the English version, any other pronoun would do as well.

<i>Kitaraba taihen da.</i> if should come great change is	It would be a terrible thing if he came.
<i>Shinimashitaraba dō suru?</i> if died how do	What would you do, if he died?
<i>Oya ga shinimashitara dō</i> parents if died how	If his parents had died, what would he have done?
<i>shimashitarō?</i> would have done	
<i>Isshoni kitareba yok'atta.</i> together if had come good was	It would have been well if he had come along with us.
<i>O! dare ka to omottara,</i> oh! who while I thought	Oh! I wondered who it was.
<i>Fujita kun ka.</i> Mr. ?	Mr. Fujita?
<i>Iwanū to mōshitara,</i> not say that when he said	I thought he would not tell, when he had once said he would not.
<i>kanarazu iumai to</i> certainly will not say that	
<i>zonjimashita.</i> thought	
<i>Kowashita nara, naze kowa-</i> broke if why broke	If you broke it, why not let me know that you broke it?
<i>shita to watakūshi ni koto-</i> me to explana-	
<i>wari wo iwanai ka?</i> tion not say ?	

§ 50. THE PROBABLE PAST, OR PERFECT FUTURE. *Ka-shitarō, tabetarō*:

The termination *tarō* of this tense is a contraction for *te arō*, *arō* being the future of *aru* 'to be.'

It is little used as a noun or adjective, although theoretically it might be so employed.

Examples.

<i>Mō shimai ni narimashi-</i> already finish will have	It is probably (or will be) finished by this time.
<i>tarō.</i> become	

<i>Dō iu wake de gozari-</i> how called reason	will have	What could have been the reason?
<i>mashitarō?</i> been		
<i>Kimashitarō ka?</i>		Do you think he has come?
<i>Detarō.</i>		He has probably gone out.
<i>Sazo go taikutsū de gozari-</i> surely ennui	will have	You must surely have found the time long.
<i>mashitarō.</i> been		

§ 51. THE ALTERNATIVE FORM. *Kashitari, tabetari.*

The termination *tari* of this form is a contraction for *te ari*.

A Verb in this form is nearly always accompanied by one or more other verbs in the same form.

Examples.

<i>Oya ni kokorodzūkai kake-</i> parents anxiety hung	He reformed his unfilial conduct in now giving anxiety to his parents, and now making them weep.
<i>tari, oya wo nakasetari no fu-</i> make weep un-	
<i>kō wo aratameta.</i> filial conduct reformed	

<i>Kono ame ga futtari yandari</i> this rain falling stopping	I don't like this weather, when it is alternately raining and leaving off.
<i>suru tenki wa ki ni iranai.</i> do weather mind not enter	

<i>Tenugui ni tsutsundari tamoto</i> towel wrapping up sleeve	Wrapping up some in his towel and putting others into his sleeve.
<i>ye iretari shite.</i> putting in doing	

<i>Fitsu ni negattari kanattari</i> truly begging granting	Indeed it is a case of no sooner asked for than granted.
<i>de gozarimasū.</i> is	

<i>Anata wa hito wo koroshita-</i> you people killing	If you have no wish to commit murder or robbery.
<i>ri zoku wo hataraku kokoro wa</i> robbery work heart	
<i>arimasenū to.</i> is not if	

Midzu wo kundari nani ka Please draw water for me,
 water drawing something and the like.
shite o kure.
 doing give

The termination *tari* originally had no alternative meaning, and in some of the above phrases the alternative force is not very evident.

§ 52. THE CONCESSIVE PAST. *Kashitaredo, tabetaredo.*

This form is not much used, being replaced by *kashita to iyedo*, lit. 'though one say that (he) lent,' or more commonly still, by *kashita keredo*. *Mo* 'even' is often added to all these forms. 'Though' is the correct translation of the concessive terminations but it is usually more convenient to render them in English by placing 'but' at the beginning of the subsequent clause.

Example.

Yohodo maye ni kane wo I lent him money a long
 much before money time ago, but he has not
kashita keredo, mada kayeshi-
 lent although yet returned it yet.
masenü.
 not

Kashite mo is also much used with nearly the same meaning, but it is of no special tense, and may be either present, past or future.

§ 53. DESIDERATIVE ADJECTIVE. *Kashitai, tabetai.*
 See Chap. VII.

§ 54. THE POLITE FORM. *Kashimasu, tabemasu.* The conjugation of this form is given in § 45. For its use, see Chap. XII.

§ 55. THE NEGATIVE BASE. *Kasa, tabe* are not in use as separate words. This form has no meaning by itself.

§ 56. THE NEGATIVE PRESENT INDICATIVE. *Kasanü*, *tabenü*.

The final *u* of this form is inaudible, except when very distinct pronunciation is aimed at. The Japanese themselves often omit it in writing the spoken language.

Instead of this form, the Tokio dialect generally prefers the Negative Adjective *kasanai*, *tabenai*. (See Chap. VII.)

Like the other tenses of the Indicative Mood, the Negative Present may be either a verb, an adjective or a noun. (See remarks on the Past Tense.)

Examples.

1. As a Verb.

Kane ga dekinü to, hō- If money is not procured,
money is not made if all there will be duns coming from
bō kara kaketori ga kuru d'arō. all quarters.
sides from dun come will

Shiranü.

I don't know.

Are kiri (pron. *arekkiri*)
that cut off

I have never seen him since.

aimasenü.
not meet

(The last example shows that this form is sometimes used where we have a past tense.)

Sora! warawanü to mōshi- There! have you not laughed
that! not laugh having after having said you would not?
te, waratta de wa nai ka?
said laughed (pred.) is not?

(This example illustrates the principle that in Japanese there are no special forms for indirect narration. If a man says *warawanü* 'I won't laugh' the same word *warawanü* is used in repeating what he said, though in English we change 'will' into 'would.' For *warawanü* as a future see the section on the Future Form.)

2. As an Adjective.

Shiranü koto wa gozarima- He certainly knows.
not-know thing is

senü.
not

Shiranü koto aru mono
not-know thing existing thing
ka? (vulgarly *monka*).
is?

Don't tell me you don't know.

Dekinū toki wa shikata If it can't be done, there is no
not-can-do time do-manner help for it.

ga nai.
is not

Shiranū hito.

A man whom I don't know.
(also, a man who does not know.)

Yeigo wakaranū
English words not-understand

A man who does not under-
stand English.

hito.
man

Ichi nen mo tatanū
one year even not-stand

Before even a year had passed.

uchi ni.
within

3. As a Noun.

Shirimasenū de gozaimasū.
not-know is

I don't know (a very humble
form of expression used by people
of the lower classes to their
superiors).

Dōmo shi ya shi nai kara
any how do do not because
nigenū de mo ii.
the not-running-away even is good.

You needn't run away, I won't
do anything to you.

O ki ni iranū wo
(hon.) mind not-enter
o naoshi nasare.
mend do

Correct what displeases you
(in me).

A number of Compound Tenses are formed by adding *de arō*, *de atta*, etc., to the Negative Form (or the Neg. Adj.) taken as a noun.

Examples.

Shiranū d'arō.
not-knowing will be

He probably does not know.

Kamawanū d'attarō.
not-caring probably was

He probably did not care.

§ 57. THE NEGATIVE PAST. *Kasananda*, *tabenanda*. This form is usually replaced in the Tokio dialect by *kasanakatta*, *tabenakatta*, the predicate form of the negative adjectives

(*hasanaku tabenaku*) combined with the past tense of *aru*, 'to be,' the *u* final being elided before the *a* of *aru*.

Kasanü (or *kasanai*) *de atta* may also be used to express the same meaning.

Examples.

Ikimasenanda.

I did not go.

Sonnani yasuku wa urananda
so cheap did-not-sell
(or *uranakatta*).

I did not sell it so cheap as that.

Hanashi ni ukarete ki ga
talk on floated mind

I was so taken up by the conversation that I did not notice it.

tsukananda.
not-stick

A Japanese often uses the negative of the present tense or the negative adjective where the past seems to us more suitable. Thus, in answer to the question, Did you go? *O ide nasatta ka?* the reply will very likely be, *Ikimasenü*, for 'I did not go.'

This is particularly true in the case of indirect clauses or where the Negative Past, if used, would be an adjective or a noun.

Examples.

Chūmon shita ka senü ka to
order did ? do not ?

They were discussing the question of whether it had been ordered or not. (Note that the Japanese prefers the Active to the Passive construction).

iu koto wo hanashite
called thing talking
otta.
remained

Kiō made itoma wo negawa-
to-day until leave not-
nai mono.
request person

Those who have not resigned up till to-day.

From the Negative Past are formed a Negative Past Alternative, *hasanandari*, *tabenandari*, a Negative Past Conditional, *hasanandareba*, *tabenandareba*, a Negative

Past Hypothetical, *kasandara*, *tabendaraba*, a Negative Past Concessive, *kasandaredo*, *tabendaredo*, and a Negative Probable Past, *kasandarō*, *tabendarō*. These forms have not been included in the scheme of conjugation, as most of them are not very common, and their formation is very simple. Like other negative forms they are frequently replaced by compound tenses formed with the help of the Negative Adjective.

§ 58. THE NEGATIVE CONDITIONAL. *Kasaneba*, *tabeneba*.

These are the negative forms corresponding to the positive forms *kaseba*, *tabereba*.

Example.

<i>Miönichi made tsükuraneba,</i>	If he does not make it by to-
tomorrow until if not make	morrow I shall order it some-
<i>hoka de atsurayeru.</i>	where else.
elsewhere order	

This part of the verb followed by the negative of *naru*, 'to become,' gives the force of the English auxiliary verb 'must,' as in the following example:—

<i>Mawaraneba naranü.</i>	I must go round.
if not go round does not become	
<i>Te wo arawaneba naranü.</i>	I must wash my hands.
hand if not wash	

The *naranü* is sometimes allowed to be understood, as in the following example:—

<i>Ikaneba.</i>	I must go.
-----------------	------------

The Negative Adjective followed by *te wa* is used in the same way, and is commoner. See Chap. VII.

The final *ba* of the Negative Conditional is often pronounced *ya*.

For 'if he does not lend' one can also say *kasanakereba*, *kasanut kereba*, *kasanut toki wa*, *kasanae toki wa*, *kasanut*

nara, kasanai nara, kasanû to, kasanai to, kasanaku te wa or *kasanai de wa*, though some slight distinctions might be drawn in the meaning and application of these phrases.

§ 59. THE NEGATIVE HYPOTHETICAL. *Kasazuba, tabezuba*.

Kasazuba, tabezuba are the negatives corresponding to *kasaba, tabeba*. They have sometimes an *m* inserted for euphony before the termination *ba*. In practice they are confounded with the conditional forms.

Examples.

<i>Konnichi ame ga furazuba,</i>	I want to go with you to
to-day rain if not fall	Tsukiji, if it does not rain
<i>Tsukiji ye o tomo</i>	today.
	accompanying

itashitô gosaimasû.
wish-to-do am

<i>Shôshô kinsu wo tsukawasa-</i>	It will be necessary to spend a
a little money if not spend	little money.
<i>suba narimasûmai.</i>	
will not become	

§ 60. THE NEGATIVE CONCESSIVE. *Kasanedo, tabenedo*.

Example.

<i>Hakodate ye itte minedo,</i>	Though I have not gone to
going see not	Hakodate and seen for myself, I
<i>yohodo samui yôsu de</i>	am informed that it is very cold
very cold seem	there.
<i>gosaimasû.</i>	
is	

This form is not much used, being ordinarily replaced by the Negative Present or Negative Adjective followed by *keredo*. For *kasanedo*, one nearly always hears *kasanû keredo* or *kasanai keredo*.

§ 61. THE NEGATIVE PARTICIPLES. *Kasade, kasazu, tabede, tabezu*.

De as a negative termination is commoner in the western dialects than in the Tokio language.

The Negative Participle has, like the past participle, the syntax of the Stem or Indefinite Form.

As a Stem it is usually a noun.

Examples.

Negai wo togesu ni shinda. He died without obtaining his
wish not obtaining died wish.

Mūma ni kaiba wo tsūkesu He went away without giving
horse fodder giving not the horse his food.
ni itte shimatta.
having gone finished

Hambun kikazu ni demashita. He went out without hearing
half not hearing went out half.

Kare kore iwazu ni Don't make objections, but
that this not saying bring it here.
totte koi.
having taken come

Mizu, shirazu A person one has never seen or
not seeing not knowing heard of.
no mono.
person

Mukō mizu wo suru He is not a man who does
opposite not seeing reckless things.
hito de wa nai.
man is not

Ikazu ni shimaima- He never went after all.
without going he finished
shita.

In the following sentence this form has an adverbial force.

Ai-kawarazu tassa de gozai- He is in his usual robust health.
unchangingly robust is
masū.

In the following examples it is a verb.

Shōyū wa irezu to yoroshii You need not put in any sauce
sauce not put in if good (soy).
gozaimasū.
is

Sonna koto wo iwazu to, Don't talk like that, but give
 such thing not saying him the money.
kane wo yare.
 money give

Kasanu de, kasanai de are much used as substitutes for *kasazu*.

As stated above (§ 47), the Neg. Participle in *zu* may have the force of the Indefinite Form.

Example.

Hajime wa goku shimbō At first he was an excellent
 beginning very admirable servant, but he gradually got
d'atta ga; oi oi zōchō stuck up and would not pay the
 was gradually increasing slightest attention to my orders,
shite, iitsūkeru koto wa sūkoshi and in addition he is constantly
 doing order thing a little trying to deceive me by telling
mo kikazu, sono uye lies.
 even not hear that over and
uso ōo tsuite oira wo (*Kikazu* here takes its tense from *da* at
 above falsehood telling me the end of the sentence and is therefore
azamuku koto tabi tabi da. to be translated as if it were *kikanu*,
 deceive thing frequently is. the Neg. Present Indicative.)

§ 62. HYPOTHETICAL FORM. *Kasaba, tateba.*

This form is gradually falling out of use. It ought to imply a hypothesis or bare supposition, but in speaking it is mostly confounded with the Conditional Form in *ba*.

There are however some locutions where it is still preferred to the Conditional.

Example.

Ano hito wa iwaba He is, so to speak, an upper
 that man if one say class society buffoon.
jōtō shakai no taiko-mochi
 first class society buffoon
de gozaimasu.

Other examples of the Hypothetical Form.

Ichido naraba, medzurashiku If it were once, there would be
 one time if it were curious nothing extraordinary about it.
mo nai.
 even is not.

Teppō motaba, uchi-korosu. If I had a gun, I would shoot
 gun if had hit kill him.
no desū.
 is

O rusu naraba kono tegami wo If he is not at home, bring
 absent if is this letter back this letter.
motte kayere.
 taking come back.

The termination *ba* of this form is identical with the particle *wa* described in Chapter IX, but it is doubtful whether *kasaba* may not stand for *kasan* (the old future) *wā* or perhaps *kasan ni wa*. It will be remembered that *ba* is *wa* with the *nigori*. See §. 4.

§ 63. THE NEGATIVE ADJECTIVE. *Kasanai, tabenai.*

This form is conjugated as an Adjective. It is much used in various combinations as a substitute for the negative forms of the verb. See Chap. VII.

§ 64. THE FUTURE. *Kasō, tabeyō.*

The formation of the Future presents some difficulty. The written language forms the future of all verbs by adding *n* (originally *mu**) to the negative base, thus, *kasan, taben, dekin*. In the spoken language this *n* becomes *u*, which in the first conjugation is contracted with the preceding *a* into *ō*, thus giving the form *kasō*. In the same way *taben* and *dekin* ought to become *tabyō* (*e* being considered equal to *i+a*), *dekiu*, and these forms are actually in use in some dialects, but the Tokio language, by a mistaken analogy, has adopted the forms *tabeyō, dekiyō*.

The following practical rule for forming the future may be found useful.

Rule.—For the first conjugation change *u* of the Present Indicative into *ō*. For the second conjugation add *yā* to the stem.

* It may be conjectured that *mu* contains the same root as *miru*, 'to see,' and that the original meaning of *kasa-mu* or *kasan* was "lend-seem."

It is convenient to call *kasō* the Future and *kasu* the Present, but in practice the distinction between these forms is less often one of time than that *kasō* expresses an opinion or a probability (as 'will' sometimes does in English) and *kasu* a fact. *Kasō* may be translated 'he probably lends,' 'I think he lends,' or 'he probably will lend'; *kasu* is a positive assertion, and may be rendered according to circumstances 'he lends,' or 'he will lend.' If a Japanese says *miōnichi mairimashō*, it must not be thought that he is promising faithfully to come to-morrow. He has only said 'I shall most probably come to-morrow.' If he intends to give a definite promise, he will say, *miōnichi mairimasū*.

These remarks also apply to the Negative Future and Present, *kasumai*, *kasanū*.

Examples of the Future.

1. As a Noun. This tense is not much used as a noun.

<i>Itte</i>	<i>miyō</i>	<i>ja nai</i>	
having gone	shall see	is not	Shall we not go and see it?
<i>ka?</i>			
?			

2. As an Adjective, *kasō* does not often occur, the Present Indicative being used instead. Thus for 'the ship which will arrive the day after to-morrow' we say *asatte chaku suru* (not *shō*) *fune*. There are however certain phrases where the future is used before nouns.

<i>Narō</i>	<i>koto naraba.</i>	If it can be done.
will become	thing if it is	
<i>Shiyō</i>	<i>koto ga nai.</i>	There is nothing which can be
will do	thing is not	done.
<i>Shirō</i>	<i>hadzu wa nai.</i>	He can't possibly know.
will know	necessity is not	

3. As a Verb.

<i>Nan'd' arō?</i>	What can it be?
what will be	

<i>Go de mo hajimeyō ka?</i>	Shall we begin a game of <i>go</i> ?
<i>Koyō mo shirenū.</i> will come even can't know	He may come for aught I know.
<i>Sono hinkō wa tadashi.</i> That conduct correct	His conduct may very likely be correct but—
<i>karō ga—</i> will be but—	
<i>Yūbin haitatsū nin wo</i> post distribution man	He made to strike the postman.
<i>utō to shita.</i> strike (fut.) did	
<i>Konrei no sakadzuki wo shō</i> wedding wine cup do <i>to iu tokoro.</i> called place	Just when they were about to exchange the marriage wine-cup.
<i>Nagasaki ni honya aru ka?</i> book shop	Are there any bookshops in Nagasaki?
<i>Arimashō.</i>	I believe there are.
<i>Gozarimasūmai.</i>	I am afraid not.
<i>Hatoba ni kayoi-bune ga arō</i> jetty ferry boat <i>ka?</i>	Do you think there are any ferry boats at the jetty?
<i>Arimasū to mo.</i>	To be sure there are.
<i>Miōnichi sono māma wo</i> to-morrow horse <i>kaimashō.</i> will buy	I shall probably buy that horse to-morrow.
<i>Itsu shuppan shimashō ka?</i> when sailing will do	When is she likely to sail?
<i>Miōnichi jiu ni ji ni shuppan</i> to-morrow <i>suru.</i>	She sails at twelve o'clock to-morrow.

§ 65. THE PRESENT INDICATIVE. *Kasu, taberu.*

The Form which is now used as a Present Indicative had formerly in the case of verbs of the Second Conjugation the force of an Adjective or Noun only, a different form being in use for the Indicative Mood. *Taberu* (or *taburu*, as it was then pronounced, and still is pronounced in the central and western provinces) could only be used before a noun, as *taburu hito*, 'the man who eats,' or as a noun itself in the sense of

'eating.' It could not mean 'he eats,' to express which there was a distinct form viz. *tabu*. In the modern spoken language *tabu* has fallen out of use and *taburu* (altered to *taberu* in Tokio) alone is employed for the Indicative Mood as well as in its other capacities as an Adjective or Noun. I suspect that this change had its origin in the habit which the Japanese are prone to of leaving their sentences unfinished. They perhaps began a sentence by saying *kono hito ga taberu wa*—'this man's eating'—intending to add words indicating that his eating is a fact, but leaving them ultimately unsaid. This becoming a general practice, *kono hito ga taberu wa* or *kono hito ga taberu* came to mean 'this man eats.' This explanation is confirmed by the fact that even in the modern colloquial we find such sentences as *kono hito ga taberu wa* (or *wa e, e* being a slightly emphatic particle) where the meaning is simply 'this man eats.' It is difficult to see what business the *wa* has here, if something has not been omitted.

In the First Conjugation, the Present Indicative and its Adjective Form have always been identical, so that no change is apparent, but in the Irregular Verbs *aru* and *naru*, the Indicatives of which were originally *ari* and *nari*, and in Adjectives, a similar alteration has taken place.

An interesting consequence of this change is that *ga*, which in the older language was a possessive particle only, has in the modern colloquial become the sign of the nominative case. If *taberu* in the sentence *kono hito ga taberu* no longer means 'eating' but 'eats,' it follows of necessity that *ga* must also change its signification and that *kono hito ga* will mean not 'this man's,' but 'this man.'

Examples of the Present Indicative.

I. As a Noun.

<i>Damate oru ga i.</i> silent remaining is good	You had better hold your tongue.
<i>Iku ni chigai nai.</i> going mistake is not	There is no mistake about his going.
<i>Iku yori wa ikanai</i> going than not going	It is better not to go than to go.
<i>hō ga yoroshi.</i> side is good	
<i>Shinjiru to shinjinai to</i> believing not believing	A man is at liberty to believe or not to believe.
<i>wa hito no jiyū desū.</i> man liberty is	
<i>Sō suru ni.</i> doing	In doing so.

Sore wo miru ni.
that seeing

In looking at it.

Remember that *ni* after the stem means 'in order to' as—

Nani shi ni kita?
what do to have come

What have you come to do?

Kasa wo kari ni
umbrella borrow
mairimashita.
have come

I have come to borrow an umbrella.

2. As an Adjective.

Sankei suru hito
come-worship do man
ga ōi.
are many

The people who come to worship are many.

Taberu mono ga nai.
eat thing is not

I have got nothing to eat.

Sō suru hi ni wa.
so do day on

On the day you do that. If you do that.

Motoyori hiki-oi ga hara-
of course liabilities not
warenai toki wa tsubureru no
can pay time smash up
wa mochiron no koto desū.
of course thing is

It is a matter of course when a man can't pay his debts that he should smash up.

Miōnichi yo-ake ni shut-
to-morrow day break at start-
tatsū suru yōni chanto
ing do manner in perfectly
shittaku wo shinakū cha
preparation if not make
ikenai.
does not do

You must make everything quite ready so as to start at day-break tomorrow.

3. As a Verb.

Dare ka soto de matsū.
somebody outside waits

Somebody is waiting outside.

Ka ga taisō oru.
mosquito many abide

There are a great many mosquitoes.

Konnichi nara (for nareba),
to-day

If today, it is in time.

ma ni au.
space meets



Yō ga areba, te wo tataku. If I have anything for you to
business if is hands strike do, I will clap my hands. (Observe
that the present is used here, not
the future, there being no doubt.)

Jū ri nara, kuwasu ni If it were ten *ri*, I could (or
ten if it were not eating would) go even without eating,
de mo iku ga, hiaku ri desū but as it is 100 *ri*—
even could (or 100 is
would) go

kara—
because

Konnichi o taku ye agaru I would go to your house to-
to-day (hon.) house to go up day, but as I have a bad leg,—
no desū ga, ashi ga itamimashi- (I am afraid I shall not be able
is leg being pain- to go).
te, (ikaremasūmai).
ful (shall not be able to go)

§ 66. THE NEGATIVE IMPERATIVE. *Kasuna, taberuna.*

Examples.

<i>Ikuna!</i>	Don't go!
<i>Shōchi suruna!</i>	Don't consent!
<i>Sore wo taberuna!</i>	Don't eat that.

§ 67. THE NEGATIVE FUTURE. *Kasumai, tabemai.*

The termination *mai* of this tense is attached to the Present Indicative in the First, and to the Negative Base in the Second conjugation.

The Negative Adjective followed by *arō*, future of *aru*, 'to be,' is sometimes used for this form as, *shiranak'arō*, 'he probably does not know,' for *shiranai*. *Shiranū darō*, *shiranai darō* have also the same meaning.

For the true meaning of the Future see §. 64.

Examples of Negative Future.

<i>Miōnichi</i>	<i>made</i>	<i>naorima-</i>	He won't be better by to-
tomorrow	till	recover	morrow.
<i>sūmai.</i>			
will not			

<i>Hitori de dekimai.</i> alone will not be able	Alone he will not be able.
<i>Arumai.</i>	I don't think there are any.
<i>Meshi wo tabemai.</i> rice will not eat	He is not likely to eat rice.
<i>Ashita ni mo naorumai mono</i> tomorrow not recover thing	It is possible he may recover even tomorrow.
<i>de mo nai.</i> even is not	

§ 68. THE IMPERATIVE MOOD. *Kase, tabero.*

The Conditional Base is not in use as a separate word, except in the First Conjugation, where it coincides with the Imperative. In the Second Conjugation *ro*, or in the western dialect *yo*, is added to the root in order to form the Imperative.

Instead of the bare Imperative, which is a very rough style of address, it is generally preferable to use some of the minor honorifics, even when addressing servants. Instead of *to wo shimero*, it is better to say *to wo shimete*, *to wo shimete o kure* or *to wo shime na* (for *shime nasare*).

Examples.

<i>Achi ike!</i> there go	Get away!
<i>To wo shimero!</i> door shut	Shut the door!
<i>Kono hako wo akero!</i> this box open	Empty this box. Open this box.
<i>Waki ye yore!</i> side approach	Go to one side!
<i>Shitta ni iro!</i> down remain	Squat down (as was formerly done by Japanese when a man of rank was passing).
<i>Ten no bachi da to</i> heaven punishment is	Make up your mind that it is a punishment from heaven.
<i>akiramero.</i> make up your mind	

Nani ni shiro, warui koto Anyhow it is a bad business.
 what make bad thing

da.
 it is

Shikkari shiro. Bear up! (to a sick person)
 firmly do steady!

Osok'are hayak'are kōin ni He will be arrested sooner or
 be it late be it early arrest later.
narimashō.
 will become

§ 69. THE CONDITIONAL FORM. *Kaseba, tabereba.*

Properly speaking there is the same distinction between this form and the Hypothetical Form *kaseba, tabeba*, that there is between the forms in *tareba* and *taraba*, i.e., the former denotes a condition either realized, or looked upon as likely to be so, while the forms in *aba* represent a mere hypothesis. But this distinction is almost wholly neglected in practice, and the forms in *eba* and *aba* are used indiscriminately. All the hypothetical forms, however, seem to be gradually falling out of use and are not much employed except in particular phrases. A distinction between these forms is always observed by correct writers.

Nareba, the conditional of *naru* 'to be', is nearly always contracted into *nara*.

Examples of Conditional Forms.

Asūko ye ikeba, issō If I go there, I shall have no
 there to if go one life annoyance all my life.

komaru koto nashi.
 trouble thing is not

Warui koto sureba, warui If you do evil, there is an evil
 bad thing if do bad reward.

mukui ga aru.
 reward is

Mōseba kayette go I thought that if I were to tell
 if tell on the contrary (hon.) you, I should on the contrary
kurō wo kakeyō to omotta. cause you anxiety.
 anxiety hang thought

<i>Areba ii to omotte.</i>	Hoping (not a confident hope)
if there are is good thinking	there might be some.
<i>Dorobō to ka nan' to ka</i>	While he would have been
thief ? something ?	justified in calling him a thief,
<i>iyeba yoi no ni.</i>	or the like.
if say is good while	

§ 70. THE CONCESSIVE FORM. *Kasedo, tabedo.*

This Form is mostly superseded by the Present Indicative followed by *keredo* or, more rarely, by *to iyedo*. Both these expressions may be used with any tense of the Indicative Mood, thus producing a series of Concessive Tenses. They may also be added to adjectives. *Keredo* is the Concessive Form of *keru*, which is probably the perfect tense of *kuru* 'to come,' and *iyedo*, the Concessive Form of *iu*, 'to say,' so that *to iyedo* means literally 'though one say that.'

Mo, 'even,' is frequently added to all the Concessive Forms.

Examples.

<i>Tenki naredo samui.</i>	Though fine, it is cold.
weather though it is is cold	
<i>Kusuri wo nomedo na-</i>	He will not recover, even
medicine though drink not	though he do (or does) take medi-
<i>oranaï.</i>	cine.
recovers	
<i>Tōnin wa sayō</i>	The man himself may very
person in question thus	likely have said so, but I can
<i>mōshita de mo arimashō</i>	hardly believe it.
said even will be	
<i>keredomo, sore wa dōmo</i>	
although that somehow	
<i>chito shinjiraremasenū.</i>	
a little cannot believe	
<i>Tadzunemashita. keredomo,</i>	I inquired, but there was none.
inquired although	
<i>gozaimasenū.</i>	
is not:	
<i>Kite iru to</i>	Although he has come.
having come remains	
<i>iyedomo.</i>	
though	

In speaking Japanese, the student should not use the Concessive Form standing by itself or the Form with *to iyedo*. They occur so seldom that Mr. Satow's *Kwaiwa Hen*, I believe, does not contain a single example of them. The Indicative Mood (or Attributive form of Adjectives) followed by *keredo* or *keredomo* is better, or he may use the past participle followed by *mo* (*kashitemo*), or the adverbial form of the adjective followed by *temo* (*osokū temo*).

DERIVATIVE VERBS.

§ 71. TRANSITIVE AND INTRANSITIVE VERBS.

In English, there are seldom distinct words or forms for the transitive and intransitive applications of the same verbal root. Thus the words *ride*, *sink*, *break*, *bend* and many others are either transitive or intransitive according to circumstances. In such cases, the Japanese language has usually two distinct verbs containing the same root.

No rule can be given for forming transitive or intransitive verbs, but some of the more common modes of doing so are exemplified below :—

Intransitive.	Transitive.
<i>Tatsu</i> (1st. Conj.), to stand.	<i>Tateru</i> (2nd. Conj.), to set up.
<i>Susumu</i> (1st. (Conj.)), to advance.	<i>Susumeru</i> (2nd. Conj.), to encourage.
<i>Yamu</i> (1st. Conj.), to cease.	<i>Yameru</i> (2nd. Conj.), to cease.
<i>Iru</i> (1st Conj.), to enter.	<i>Ireru</i> (2nd. Conj.), to put in.
<i>Sagaru</i> (1st Conj.), to come down.	<i>Sageru</i> (2nd. Conj.), to let down.

Waku (1st. Conj.), to boil. *Wakasu* (1st. Conj.), to make boil.

Chiru (1st. Conj.), to scatter. *Chirasu* (1st. Conj.), to scatter.

Neru (2nd. Conj.), to sleep. *Nekasu* (1st. Conj.), to put to sleep.

Oriru (2nd. Conj.), to descend. *Orosu* (1st. Conj.), to lower.

Deru (2nd. Conj.), to go out. *Dasu* (1st. Conj.), to put out.

The Intransitive Verbs illustrated in the following examples form a separate class. They have usually a potential force, but must not be confounded with the passive forms of the same verbs.

Kireru (2nd. Conj.), to be discontinuous. *Kiru* (1st. Conj.), to cut.

Ureru (2nd. Conj.), to be saleable, to sell. *Uru* (1st. Conj.), to sell.

Miyeru (2nd. Conj.), to be visible, to be able to see. *Miru* (2nd. Conj.), to see.

Kikoyeru (2nd. Conj.), to be audible, to be able to hear. *Kiku* (1st. Conj.), to hear.

Ikeru (2nd. Conj.), to be able to go. *Iku* (1st. Conj.), to go.

The French *se couper*, *se vendre* correspond pretty accurately to *kireru*, *ureru*. The example *ikeru* shows that these verbs may be formed from intransitive as well as from transitive verbs. *Ikeru* is familiar to us in the negative adjective form *ikenai*, 'it is no go', 'it won't do'.

Note that while the termination *eru* may belong either to the transitive or to the intransitive form, verbs ending in *su*

are transitive only. Exception. *Dasu* in combination is sometimes intransitive, as, *ame ga furi-dashita*, 'it has come on to rain', *tobi-dashita*, 'he rushed out'.

In the examples given below, we have pairs of transitive verbs containing the same root.

Karu (1st. Conj.), to borrow. *Kasu* (1st. Conj.), to lend.

Adzukaru (1st. Conj.), to take charge of. *Adzukeru* (2nd. Conj.) to give in charge.

Kiru (2nd. Conj.), to wear. *Kiseru* (2nd. Conj.), to clothe.

Miru (2nd. Conj.), to see. *Miseru* (2nd. Conj.), to show.

Examples of Transitive and Intransitive Verbs.

Yu ga waita ka? Is the hot water ready?
hot water boiled ?

He, ima wakashimasu de Yes, I am just getting it to boil.
yes now make boil

gozaimasu.
it is

Hara ga tatta. He got angry.
belly arose

Umi-tate no tamago. A new-laid egg.
lay set up egg

Tatenai. I cannot stand. I do not set up.
cannot stand

Bōchan wo nekashite When you have put young mas-
(see Ch. XII.) having put ter to bed, you can go too.
kara, omaye mo nete
to bed after you too having
mo yoroshi.
gone to bed even is good

Betsūdan hima ga toreru There probably won't be any-
particularly time can take thing which will occupy any
hodo no koto mo arimasūmai.
amount thing will not be great time.

Seken ye shirenai Before it becomes known to
 world to not become known the world.
uchi ni.
 within

Koko ja hanasenai yo. We can't talk here.
 here cannot talk (emph.
 part.)

Hitori mo hanaseru There is not a single fellow
 one man even can talk worth talking to.
yatsu wa nai.
 fellow is not

Taisō ni o kawari How very much changed you
 very much (hon.) change are I enough to be unrecognizable
nasatta ne! Dashi-nuke ni if one met you all of a sudden.
 done abruptly

attara, mi-chigayeru gurai
 if met see can mistake amount

da.
 it is

§ 72. CAUSATIVE VERBS.

Causative verbs are formed by adding *seru* to the Negative Base of verbs of the first conjugation, as *tsukuru* 'to make', *tsukuraseru* 'to cause to make.' In verbs of the second conjugation *saseru* is added to the stem, as *taberu* 'to eat,' *tabesaseru* 'to cause to eat.'

The causatives of the irregular verbs *kuru* and *suru* are *kosaseru* and *saseru*.

All causative verbs belong to the second conjugation.

Instead of the causative verbs, such phrases as *iku yō ni suru*, 'go-manner-make' i.e. 'to make him to go,' are much used.

The transitive verbs in *su* (1st. conj.) and the causatives in *seru* are constantly confounded, the same person saying for example at one time *kikashite* and at another *kikasete*.

§ 73. PASSIVE OR POTENTIAL VERBS.—Passive or Potential Verbs are formed by adding *areru* to the present indicative form of the active verbs, the final *u* of which is elided. Thus:—

Mirareru, to be seen, is formed from *miru*, to see.

Korosareru, to be killed, „ „ *korosu*, to kill.

Tadzuncrareru, to be sought, „ „ *tadzuneru*, to seek.

The passive forms of the irregular verbs *suru*, *kuru* are *serareru*, *korareru*.

The Passive verbs have also a Potential meaning. In the case of Intransitive verbs, this is their ordinary signification, although in such sentences as *teishi ni shinaremashita* ‘she was died by her husband,’ i.e. ‘she was separated by death from her husband,’ we have something like the passive of an intransitive verb.

The Passive Voice is much less used in Japanese than in English.

All passive verbs are of the 2nd. conjugation. ‘By,’ after a passive verb, is rendered in Japanese by *ni*.

Examples.

<i>Jimmin ni kirawareru.</i> people is hated	He is hated by his subjects.
<i>Sendō ni tasūkeremashita.</i> boatman was saved	He was saved by a boatman.
<i>Miraremashita ka?</i>	Could you see?
<i>Ikareru de arō ka?</i>	Will he be able to go?
<i>Mairaremasenū.</i>	I cannot come.
<i>Kogoto iwaremashita.</i> scolding he was said	He got a scolding.
<i>Tanji no korosareru no wo</i> being killed	On witnessing Tanji's murder.
<i>mite.</i> having seen	

Hachijū yen to iu
eighty called
taikin wo torareta.
large money was taken

He had taken from him the large sum of eighty yen.

Kane wo torareyō
money about to be taken
to shita.
made

I was nearly losing my money.

Omaye no o kage de
you shadow by
kinsu wo torarenai.
money not taken

Thanks to you I was not robbed of my money.

Moraware ya itashi-masenū.
can accept do not

I can't accept it.

Yissai bakari no otoko no
ten year amount male
ko ni te wo hikarete.
child hand being led

Led by the hand by a boy of about ten years old.

Shōhei no tame ni kawa no
by river
fukai tokoro ni ke-
deep place kick
otosareta.
knocked down

He was kicked down by Shōhei into a deep part of the river. (*No tame ni* 'on account of' is also used for 'by' with the passive voice, but it is stiffer and less common).

A. *Sukkari gakumon wo*
wholly learning
mi-kagitte shimatta.
see-having limited finished

A. I bid adieu to learning completely.

B. *Hate! umaku*
well! sweetly
itteru se;
say remain (emph. part.)
gakumon ni mi-kagirareta no
learning by see-limited
d'arō.
will be

B. Well to be sure! that is a good one. I think it was a case of learning having bid adieu to you.

Inu ni te wo kamareta.
dog hand was bitten

He got his hand bitten by a dog. He was bitten on the hand by a dog.

In the terminations of Transitive, Intransitive, Causative and Passive Verbs, it is easy to distinguish the verbs *suru* 'to do,' *aru* 'to be' and *eru* 'to get.' The termination *areru* of Passive Verbs is nothing more than *aru* 'to be' and *eru* 'to get,' the literal meaning of *mirareru*, 'to be seen,' being 'get-be-see.' It is easy to see why the same form may also have a potential signification.

§ 74. OTHER DERIVATIVE VERBS.

Verbs are formed from nouns by adding various terminations as:—

<i>Yadoru</i> , to lodge,	from <i>yado</i> , a lodging.
<i>Tsükamu</i> , to grasp,	from <i>tsuka</i> , a hilt.
<i>Tsunagu</i> , to tie,	from <i>tsuna</i> , a rope.
<i>Utau</i> , to sing,	from <i>uta</i> , song, poetry.

§ 75. Many Chinese and other uninflected words (which are really nouns) do duty as verbs with the help of the Japanese verb *suru* 'to do.' In most cases of this kind *suru* remains a distinct word, as *shimpai suru* 'to be anxious,' *hai suru* 'to abolish,' *riokō suru* 'to travel,' etc. But with some words *suru* in this position suffers a considerable change. The *s* takes the *nigori*, and becomes *j*, while the conjugation is assimilated to that of verbs of the second conjugation whose stem ends in *i*. Thus *kin*, a Chinese word which means 'prohibition,' forms with *suru* a verb *kinjiru* which is not conjugated like *suru* but like *dekiru*.

§ 76. Derivative verbs are formed from adjectives by adding *mu* to the stem. These verbs are intransitive, The corresponding transitive verbs add *meru* to the stem.

Examples.

Takamu, to become high, *takameru*, to make high, from *takai*, high.

Hiromu, to become wide, *hiromeru*, to spread abroad, from *hiro*, wide.

<i>Fujin</i>	<i>no</i>	<i>chii</i>	<i>wo</i>	I think of raising the position
woman		position		of women.
<i>takameyō</i>	<i>to</i>	<i>omou.</i>		
make high		think		

§ 77. The schemes of conjugation given on pp. 44 to 49 are intended to show the formation of the simple moods and tenses of the verb, but there are many compound expressions in use as their equivalents. These are so numerous that it is impossible to give them all, but the following tables, which comprise a selection of the more common, may be useful. The Auxiliary Verbs used in these combinations are treated of in Chapter VIII.

It must not be supposed that the forms arranged under the same heading are used altogether indiscriminately. There are distinctions between them, some of which are pointed out in these pages and others will be learnt by practice.

§ 78.

CONJUGATION I.

Kasu, to lend.

INDICATIVE MOOD.		
Tense	Positive	Negative
Present	<i>Kasu</i> <i>Kasu no desū</i> <i>Kasu no da</i> <i>Kashimasū</i>	<i>Kasanū</i> <i>Kasanai</i> <i>Kasanai no desū</i> <i>Kasanai no da</i> <i>Kashimasenū</i>
Past.....	<i>Kashita</i> <i>Kashita no desū</i> <i>Kashimashita</i>	<i>Kasananda</i> <i>Kasanakatta</i> <i>Kashita no de nai</i> <i>Kasanakatta no desū</i> <i>Kasanai no deshita</i> <i>Kashimasenanda</i> <i>Kashimasenū d'atta</i>
Perfect or Continuative* ...	<i>Kashite oru or iru</i> <i>Kashite imasū</i>	<i>Kashite oranū or inai</i> <i>Kashite imasenū</i>
Future.....	<i>Kasō</i> <i>Kasu d'arō</i> <i>Kasu no deshō</i> <i>Kashimashō</i>	<i>Kasumai</i> <i>Kasanai d'arō</i> <i>Kasanai no deshō</i> <i>Kashimasūmai</i>
Probable Past.	<i>Kashitarō</i> <i>Kashita no deshō</i> <i>Kashimashitarō</i>	<i>Kasanandarō</i> <i>Kasanakattarō</i> <i>Kasanakatta no deshō</i> <i>Kashimasenandarō</i>

* See below, § 100.

CONDITIONAL MOOD.		
Tense	Positive	Negative
Present	<i>Kaseba</i> <i>Kasaba</i> <i>Kasu to</i> <i>Kasu nara</i> <i>Kasu toki wa</i> <i>Kashite wa</i> <i>Kashimasu to</i>	<i>Kasaneba</i> <i>Kasanu kereba</i> <i>Kasazuba</i> <i>Kasanu to</i> <i>Kasanai to</i> <i>Kasanu nara</i> <i>Kasanu toki wa</i> <i>Kasanaku te wa</i> <i>Kashimasenu to</i>
Past.....	<i>Kashitara</i> <i>Kashita nara</i> <i>Kashimashitara</i>	<i>Kasanandara</i> <i>Kasanakattara</i> <i>Kasananda nara</i> <i>Kasanakatta nara</i> <i>Kashimasenandara</i>
Perfect or Continuative	<i>Kashite iru nara</i>	<i>Kashite inai nara</i>
CONCESSIVE MOOD.		
Tense	Positive	Negative
Present	<i>Kasedo</i> <i>Kasu keredo</i> <i>Kasu to iyedo</i> <i>Kashite mo</i> <i>Kashimasu keredo</i>	<i>Kasanedo</i> <i>Kasanakeredo</i> <i>Kasanu keredo</i> <i>Kasanai keredo</i> <i>Kasanu to iyedo</i> <i>Kasanu de mo</i> <i>Kashimasenu keredo</i>
Past.....	<i>Kashitaredo</i> <i>Kashita keredo</i> <i>Kashitemo</i> <i>Kashimashita keredo</i>	<i>Kasanandaredo</i> <i>Kasananda keredo</i> <i>Kasanakatta keredo</i> <i>Kasanaku te mo</i> <i>Kashimasenanda keredo</i>
Perfect or Continuative	<i>Kashite oru keredo</i>	<i>Kashite inai keredo</i>
Future.....	<i>Kasu to mo</i>	<i>Kasanu to mo</i> <i>Kasazu to mo</i>

IMPERATIVE MOOD.	
Positive	Negative
<i>Kase</i> <i>O kashi nasare</i> <i>Kashite kure</i> <i>Kashi na</i>	<i>Kasuna</i> <i>O kashi nasaruna</i> <i>Kashite kureruna</i> <i>Kashi nasanna</i>
PARTICIPLE.	
Positive	Negative
<i>Kashite</i> <i>Kashimashite</i>	<i>Kasazu</i> <i>Kasazu ni</i> <i>Kasanakū te</i> <i>Kasanaide</i> <i>Kashimasezu</i> <i>Kashimasezu ni</i>

ALTERNATIVE FORM.

Positive *Kashitari*; Negative *Kasanandari*.

DESIDERATIVE ADJECTIVE.

Positive *Kashitai*; Negative *Kashitaku nai*.

CAUSATIVE VERB.

Positive *Kasaseru*; Negative *Kasasenū*.

PASSIVE OR POTENTIAL VERB.

Positive *Kasareru*; Negative *Kasarenū*.

POTENTIAL VERB.

Positive *Kaseru*; Negative *Kasenū*.



§ 79.

CONJUGATION II.

Taberu, to eat.

INDICATIVE MOOD.		
Tense	Positive	Negative
Present	<i>Taberu</i> <i>Taberu no desū</i> <i>Taberu no da</i> <i>Tabemasū</i>	<i>Tabenū</i> <i>Tabenai</i> <i>Tabenai no desū</i> <i>Tabenai no da</i> <i>Tabemasenū</i>
Past	<i>Tabeta</i> <i>Tabeta no desū</i> <i>Tabemashita</i>	<i>Tabenanda</i> <i>Tabenakatta</i> <i>Tabeta no de nai</i> <i>Tabenakatta no desū</i> <i>Tabenai no deshita</i> <i>Tabemasenanda</i> <i>Tabemasenū d'atta</i>
Perfect or Continuative*	<i>Tabete oru</i> <i>Tabete iru</i> <i>Tabete imasū</i>	<i>Tabete oranū</i> <i>Tabete inai</i> <i>Tabete imasenū</i>
Future	<i>Tabeyō</i> <i>Taberu d'arō</i> <i>Taberu no deshō</i> <i>Tabemashō</i>	<i>Tabemai</i> <i>Tabenai d'arō</i> <i>Tabenai no deshō</i> <i>Tabemasūmai</i>
Probable Past ..	<i>Tabetarō</i> <i>Tabeta no deshō</i> <i>Tabemashitarō</i>	<i>Tabenandarō</i> <i>Tabenakattarō</i> <i>Tabenakatta no deshō</i> <i>Tabemasenand'arō</i>

* See below, § 100.

CONDITIONAL MOOD.		
Tense	Positive	Negative
Present	<i>Tabereba</i> <i>Tabeba</i> <i>Taberu to</i> <i>Taberu nara</i> <i>Taberu toki wa</i> <i>Tabete wa</i> <i>Tabemasū to</i>	<i>Tabeneba</i> <i>Tabenükereba</i> <i>Tabenakereba</i> <i>Tabezu-ba</i> <i>Tabenü to</i> <i>Tabenai to</i> <i>Tabenü nara</i> <i>Tabenü toki wa</i> <i>Tabenakü te wa</i> <i>Tabemasenü to</i>
Past.....	<i>Tabetara</i> <i>Tabeta nara</i> <i>Tabemashitara</i>	<i>Tabenandara</i> <i>Tabenakattara</i> <i>Tabenanda nara</i> <i>Tabenakatta nara</i> <i>Tabemasenandara</i>
Perfect or Continuative	<i>Tabete iru nara</i>	<i>Tabete inai nara</i>
CONCESSIVE MOOD.		
Tense	Positive	Negative
Present	<i>Taberedo</i> <i>Taberu keredo</i> <i>Taberu to iyedo</i> <i>Tabete te mo</i> <i>Tabemasü keredo</i>	<i>Tabenedo</i> <i>Tabenakeredo</i> <i>Tabenükeredo</i> <i>Tabenai keredo</i> <i>Tabenü to iyedo</i> <i>Tabenü de mo</i> <i>Tabemasenü keredo</i>
Past.....	<i>Tabetaredo</i> <i>Tabeta keredo</i> <i>Tabete te mo</i> <i>Tabemashita keredo</i>	<i>Tabenandaredo</i> <i>Tabenanda keredo</i> <i>Tabenakatta keredo</i> <i>Tabenakü te mo</i> <i>Tabemasenanda keredo</i>
Perfect or Continuative	<i>Tabete oru keredo</i>	<i>Tabete inai keredo</i>
Future.....	<i>Taberu to mo</i>	<i>Tabenü to mo</i> <i>Tabezu to mo</i>

IMPERATIVE MOOD.	
Positive	Negative
<i>Tabero</i> <i>O tabe* nasare</i> <i>Tabete o kure</i> <i>Tabe na</i>	<i>Taberuna.</i> <i>O tabe* nasaruna.</i> <i>Tabete kureruna.</i> <i>Tabe nasanna.</i>
PARTICIPLE.	
Positive	Negative
<i>Tabete</i> <i>Tabemashite</i>	<i>Tabexu</i> <i>Tabexu ni</i> <i>Tabenakū te</i> <i>Tabenai de</i> <i>Tabemasexu</i> <i>Tabemasexu ni</i>

* *O tabe nasare, o tabe nasaruna* are not used; *o agari nasare, o agari nasaruna* are used instead. They are simply given to show the usual form in other verbs of this conjugation.

ALTERNATIVE FORM.

Positive *Tabetari*; Negative *Tabenandari.*

DESIDERATIVE ADJECTIVE.

Positive *Tabetai*; Negative *Tabetaku nai.*

CAUSATIVE VERB.

Positive *Tabesaseru*; Negative *Tabesasenū.*

PASSIVE OR POTENTIAL VERB.

Positive *Taberareru*; Negative *Taberarenū.*

POTENTIAL VERB.

Wanting.

CHAPTER VII.

THE ADJECTIVE.

§ 80. The Adjective is conjugated as follows:—

<i>HIROI WIDE</i>		
Stem	<i>Hiro</i>	Wide
Predicate, Adverb or Indefinite Form	<i>Hiroku</i> or <i>hirō</i> ...	Wide; widely
	<i>hiroku te</i>	being wide
	<i>hiroku te wa</i>	if wide
	<i>hiroku te mo</i>	even though wide
	<i>hiroku ba</i>	
	or	
	<i>hirokumba</i>	if it should be wide
	<i>hiroku nai</i>	is not wide
	<i>hirok'atta</i>	was wide
	<i>hirok'arō</i>	will be wide
Attributive and Verbal Form.....	<i>Hiroi</i>	Wide (before a noun); is wide
Conditional	<i>Hirokereba</i>	If it be wide
Concessive	<i>Hirokeredo</i>	Though it is or be wide
Abstract Noun	<i>Hirosa</i>	Width

A comparison of this conjugation with the conjugation of verbs will show that they are essentially identical. The stem of the verb corresponds to the stem of the adjective, and the Indefinite Form to the Adverbial Form. The Negative Base is not in use in the case of the Adjective, for Negative Forms or for the Future, but the Hypothetical Form is *hiroku ba* where the Adverbial Form stands for the Neg. Base. The Present Indicative of the Verb corresponds to the Verbal Form of the Adjective, and the Conditional and Concessive Forms contain a Conditional Base viz. *hirokere*.

§ 81. THE STEM. *Hiro*.

The Stem is used in forming compounds.

Thus from *naga* the stem of *nagai*, 'long,' and *saki*, 'a cape,' is derived *Nagasaki* (the literal signification of which is 'long cape'); from *yo* the stem of *yoi*, 'good,' and *sugiru*, 'to exceed,' we have the compound *yosugiru*, 'to be too good'; *usuguroi* 'dark-coloured,' is formed from *usu* stem of *usui*, 'thin,' and *kuroi*, 'black.'

Hadzukashi-sō na kawo de. With a shamefaced expression
shameful appearance face with of countenance.

Tegaru-sō ni iu keredo. Though he talks in an offhand
hand light say although manner.

Medzurashi-sō ni mite oru. He is looking at it as if it were
curious looking is a curious thing.

The stem occasionally stands by itself as a noun, as in the phrase *makkuro ni natta*, 'it has become quite black.'

§ 82. THE PREDICATE, ADVERB OR INDEFINITE FORM.
Hiroku or *hirō*.

By adding *ku* to the stem we get the predicate, or form used where the verb 'to be' comes between the adjective and the noun. The same form is also used as an adverb.*

The contracted form *hirō* is obtained by dropping the *k* of *hiroku* and joining into one syllable the last vowel of the stem and the *u* of the termination. In this way, *hiroku* becomes first *hiroū* and then *hirō*; *hayaku* becomes successively *hayaū* and *hayō*; *shigeku*, 'dense,' loses first its *k* and becomes *shigeū*, which is then contracted into *shigyō*; *furuku* becomes *furū*. Adjectives whose adverbial form ends in *iku* lose the *k* but suffer no further change. Thus *yakamashiku*, 'noisy,' is contracted into *yakama-shiu*.

* As in German.

As a predicate, the contracted form is better, but when used as an adverb, the uncontracted form is more usual, especially in the Tokio dialect.

Examples.

1. As a Predicate.

<i>O hayō.</i> (hon.) early	Good morning.
<i>O hayō gozarimasū.</i> (hon.) early are	Good morning (more polite).
<i>Mada hayō gozarimasenū ka?</i> yet early is not ?	Isn't it early yet ?
<i>Kono mūma wa goku takō</i> this horse very dear	This horse is very dear.
<i>gozarimasū.</i> is	

2. As an Adverb.

<i>Hayaku or hayō!</i>	Quick!
<i>Hayaku o ide nasare!</i> quickly come do	Come quickly. Come early.
<i>Yoku dekita.</i>	It is well made.
<i>Shiroku nurimashita.</i>	He painted it white.

3. As a Noun.

<i>Osoku made hataraita.</i> late until worked	He worked till late.
<i>Ōku no hito ni</i> numerous man	Letting people in general know.
<i>shirasete.</i> making known	

4. As Indefinite Form.

Rule. Whenever in English two or more adjectives are joined by the conjunction 'and,' all but the last take in Japanese the adverbial or indefinite form. Compare the rule given for the use of the Indefinite Form of verbs on p. 52.

Examples.

Kumo kuroku, ame hidoi. The clouds are black and the
clouds black rain violent rain is violent.

Kami no ke ga kuroku, me A woman with black hair and
head hair black eyes blue eyes.
ga atvoi onna.
blue woman

Utsukushiku chisai kodomo. A pretty little child.
pretty little child

Oya mo naku kiōdai He is a person who has neither
parents not brothers or parents nor brothers or sisters.
mo nai to iu
sisters even not called
mono da.
person is

Dete kita no wa sono The person who came forth
having come out that was apparently the woodcutter's
soma no niōbō to miyete,
woodcutter's wife seeming wife. She was twenty seven or
toshigoro wa nijū shichi hachi
age twenty seven eight twenty eight years of age, with
de, iro shiroku, hana suji
complexion white nose line fair complexion and a straight
tōri, yamaga ni wa
was thorough mountain huts nose, and was a style of woman
mare na onna de gozaimasū.
rare woman is not often found in mountain huts.

The last sentence shows that in this construction the adverbial forms of adjectives (*shiroku*) and the stems of verbs (*tōri*) are given the same syntactical value. In ordinary conversation some other construction is generally preferred.

§ 83. Adverb with *te*. *Hirokū te*.

Te in this combination may be taken as the equivalent of *atte*, 'being.'

Examples.

Kurakū te miyemasenū. It is so dark I cannot see.
dark being cannot see

<i>Samukū te tamarimasenū.</i> cold not endure	It is so cold I cannot endure it.
<i>Isogashikū te tsui go</i> busy casually (hon.)	I have been so busy that I have somehow or another not
<i>busata wo itashimashita.</i> not giving news did	come to see you.
<i>Shirokū te yoroshī.</i> being white is good	Its being white is an advantage.
<i>Atsukū te hiroi.</i>	It is thick and wide.

§ 84. Adverb with *te wa*. *Hirokū te wa*, commonly contracted into *hirokūcha*.

This form is a sort of Conditional Mood. It is in very common use, especially with the Adverbial Form of the Negative Adjective.

Examples.

<i>Hatsūka yori osokū te wa</i> zoth than late	I shall be inconvenienced if it is later than the twentieth.
<i>komaru.</i> am inconvenienced	
<i>Usukūcha ikenai.</i> thin does not do	It won't do for it to be too thin.
<i>Nakūcha naranū.</i> if not does not become	I must have it.
<i>Sugu ni kawanakūcha</i> at once not buying	Some must be bought at once.
<i>narimasenū.</i> does not do	

§ 84. Adverb with *te mo*. *Hirokū te mo*.

This is a Concessive Form. It belongs to no particular tense.

<i>Donnani kitanakū te mo</i> how much dirty	I don't care how dirty it is.
<i>kamawanai.</i> don't care	
<i>Abunakū te mo kamau</i> dangerous being even care	Who cares even if it is dangerous?
<i>mono ka?</i> person ?	

Usukū te mo daijōbu desū. It is quite safe, though it is
thin safe is thin.

§ 85. Adverb with *ba*. *Hirokuba* or *hirokumba*.

Ba with the Adverb corresponds to the Hypothetical Form of the Verb, and like it is not much used.

§ 86. The Negative of Adjectives is formed with the help of the Negative Adjectives *nai* 'is not,' and the past and future by adding the past and future of *aru* 'to be,' to the Adverbial form.

Examples.

<i>Omoshirok' atta.</i>	It was amusing.
<i>Mō osok' arō.</i> already late will be	It must be late.
<i>Akaku nai no wa iranai.</i> red not don't want	I don't want any that are not red.

§ 87. THE ATTRIBUTIVE FORM. *Hiroi*.

This form may be obtained by adding *i* to the root. It is really, however, a contraction for an older form in *ki*, the *k* being omitted.*

This form is used when the adjective immediately precedes the noun.

Examples of Attributive Form.

<i>Yoi hito.</i>	A good man.
<i>Warui onna.</i>	A bad woman.
<i>Atsui kami.</i>	Thick paper.
<i>Awai kawo.</i>	A pale face.
<i>Samui koto!</i>	How cold it is! (lit. the cold thing!).
<i>Fukai toki wa fune de wataru.</i> deep time boat cross	If it is deep, I shall cross in a boat.

* The older form is not quite obsolete. It is retained for example in the proverb *tori naki sato no kōmori*, 'the bat of No-bird-town,' and in the termination *beki*.

The particle *no* is often attached to this form of the adjective. *No* has in this position very much the force of the English indefinite pronoun 'one.' It is possibly here a contraction for *mono* 'thing.' This derivation would at any rate suit the meaning.

Examples.

<i>Yoroshi no wa nai ka?</i>	Have you no good ones?
<i>Shiroi no bakari aru.</i>	There are only white ones.
<i>Kuroi no wa ikutsū arimasū?</i> black how many	How many black ones are there?
<i>Akai no hitotsū mo gosarima-red</i> <i>senū.</i>	I have not a single red one.
<i>Kore wa hiakūshō no warui</i> farmer bad	This is not the farmer's fault.
<i>no de wa nai.</i>	
<i>Yori-dotte mo ii</i> choose having taken even good	May I have pick and choice?
<i>no desū ka?</i> is ?	

No ni following this form of the adjective may be translated 'while,' as in the examples:—

<i>Sono mama de ii no ni, naze</i> that state good why	While they were well enough as they were, why did you put them out of doors?
<i>soto ye dashita?</i> outside put-out	
<i>Samui no ni naze atatakai ki-</i> cold why warm	Why don't you wear warm clothes in this cold weather?
<i>mono ki nai ka?</i> clothes wear not	

This form of the adjective may stand by itself as a noun, as in the following examples:—

<i>Sui mo amai mo shiri-nui-</i> sour sweet know passed	He is a man who knows perfectly what is what.
<i>ta hito desū.</i> through man is	

Examples.

Miōnichi tenki ga yoroshi- I will come to-morrow, if the
tomorrow weather if weather is good.
kcreba, mairimasū.
good come

Hitori de ii-nikukereba, wata- If you find a difficulty in tell-
alone if say difficult I ing it all by yourself, I will go
kūshi wa go issho ni ikimashō. with you.
along with will go

Michi no nukari ga As the mud of the road was
road mud something awful.
hanahadashikereba.
since extreme

Miōnichi tsugō ga wa- If tomorrow is not convenient,
tomorrow convenience if I will come the day after.
rukereba, asatte ki-
bad day after tomorrow will
mashō.
come

Other Conditional expressions are *hiroi toki wa*, *hiroku* (or *hirō*) *gozarimasureba*, *hiroi to*, *hiroi nara* and *hirokū te wa*. These have nearly the same meaning as *hirokereba* and are more common.

§ 90. THE CONCESSIVE FORM. *Hirokeredo*.

Hiroi keredo or *hirokū te mo* are generally preferred to *hirokeredo*.

Example.

Warukeredo, (better *warui keredo* or *warukū te mo*) *shikata ga nai*. Though bad, it can't be helped.

§ 91. THE ABSTRACT NOUN. *Hirosa*.

See § 12.

DERIVATIVE ADJECTIVES.

§ 92. A number of Derivative Adjectives are formed from nouns by adding *rashī*, a termination which corresponds to the English 'ish' or 'ly.' Examples. *Kodomorashī*, 'childish,' *bakarashī*, 'foolish.'

§ 93. DESIDERATIVE ADJECTIVES.

Adjectives may be formed from verbs by adding to the stem the termination *tai* which means 'desirous' or 'desirable.' The forms thus obtained are used where we should employ such verbs as 'wish' or 'want.'

Examples.

<i>Moraitai mono.</i> receive like thing	A thing I should like to get a present of.
<i>Ikитай.</i>	I want to go.
<i>Kитай or kaitō gozaimasū.</i>	I want to buy.
<i>O hanashi wo (or ga) shítai</i> talk wish to do	I have been wanting to talk to you.
<i>to omotte imasū.</i> thinking remain	

The Desiderative Adjective may take either *ga* or *wo* before it, as shown in the last example.

§ 94. NEGATIVE ADJECTIVES.

An important class of adjectives is that which is formed from verbs by adding to the negative base the negative adjective *nai*, 'not.'

They are formed from all verbs, with a very few exceptions, and are constantly used to replace the negative forms of the verb proper.

The Predicate and Adverb of these adjectives is seldom contracted, and the Abstract Noun is not in use.

Examples.

<i>Wakaranai.</i> it is unintelligible	I don't understand.
<i>Ukewanai.</i>	I don't guarantee it.
<i>Shiranai hito.</i>	A man I don't know.
<i>Yakanakū te mo yoroshi.</i> not roasting even is good	You need not roast it.

<i>Kaze ga nai kara,</i>	<i>ho wo</i>	It is all the same whether you
wind	not because sail	hoist sail or not, as there is no
<i>kaketemo kakenaku te mo onaji</i>		wind.
set	not set same	
<i>koto da.</i>		
thing is		
<i>Shiranakereba, sensaku shima-</i>		If he does not know, I will
<i>shō.</i>	inquiry	make inquiries.
<i>Sonna koto wo iwana-</i>		It would have been better if he
that sort of thing	if not	had said nothing of the sort.
<i>kereba ii no ni.</i>		
say good while		
<i>Mono wo mo iwanai de</i>		He ran off without saying a
thing without saying		word.
<i>nigedashita.</i>		
ran off		
<i>Ikanakū te wa narimasenū.</i>		I must go.
not-go if does not be-		
come		

In the idiom exemplified in the last sentence, the word *narimasenū* is often omitted, and *te wa* contracted into *cha*.

Examples.

<i>Kawanakūcha.</i>	I must buy.
<i>Te wo arawanakūcha.</i>	I must wash my hands.
<i>Konakūcha naranū.</i>	He must come.

§. 95. *Beki*. This termination, which means 'ought,' 'should,' 'may,' 'must' or 'will,' is indispensable in all forms of the written language, but, by a curious caprice, it has been almost entirely banished from the colloquial. The uncontracted forms *beki* (attributive), *beku* (adverb) and *beshi* (adj. with substantive verb) are considered bookish and affected, while the contracted form *bei* is also condemned as characterizing the rustic dialect of the east of Japan. *Byō*, the contracted adverbial form, is seldom or never used except on the stage. In a few combinations,

however, *beki*, *beku* remain in use, as *kō subeki hadzu da*, lit 'thus ought to do necessity is,' i.e. 'this is how it ought to be done,' *narubeku*, 'as far as possible,' *narubeku wa*, 'if possible.' With verbs of the First Conjugation *beki* accompanies the Present Indicative, with verbs of the Second Conjugation, the stem, but in the latter case there is some confusion and the practice of the written language is sometimes followed.

On the whole, the student may be recommended not to trouble himself about *beki*.

§ 96. OTHER DERIVATIVE ADJECTIVES.

Katai 'hard,' *yasui* 'easy,' *nikui* 'difficult,' 'hateful,' are also added to the stems of verbs to form derivative adjectives.

Examples.

<i>Ari-gatai.</i>	It is difficult to be. (a phrase used to mean 'Thanks.')
<i>Ii-nikui.</i>	Difficult to say.
<i>Mi-nikui.</i>	Hateful to look at; ugly.
<i>Koware-yasui.</i>	Easy to break, fragile.

Other examples of derivative adjectives formed from verbs are *isogashī*, 'busy,' from *isogu*, 'to be in a hurry'; *osoroshī*, 'dreadful,' from *osoreru*, 'to fear.'

§ 97. Uninflected words used as Adjectives.

There are a number of nouns which do duty as adjectives, and are often considered as such. Like other nouns, they are properly speaking uninflected, but with the aid of certain particles, a conjugation may be made out for them corresponding to the conjugation of the adjective proper, as follows:—

Akiraka, Bright.

Stem	<i>Akiraka</i> ...	bright.
Predicate	<i>Akiraka de</i>	bright.
Adverb	<i>Akiraka ni</i>	brightly.
Attributive	<i>Akiraka na</i>	bright (before a noun).
Verbal Form	<i>Akiraka da</i>	is bright.
Conditional	<i>Akiraka nareba</i>	if bright.
Concessive	<i>Akiraka naredo</i>	though bright.
Abstract noun ...	<i>Akiraka na koto</i>	brightness.

Examples.

<i>Rippa na mono ja nai ka ?</i>	Is it not grand ?
<i>Makoto ni o rippa de gozai- truly masü.</i>	It is really splendid.
<i>Hi wa akiraka ni teru. sun brightly shines</i>	The sun shines brightly.
<i>Kinodoku na no wa Mori sorry</i>	The one who is to be pitied is Mr. Mori.
<i>San da.</i>	
<i>Bimbō ni natte iru kara poor become because</i>	Now that I have become poor, I must practise economy.
<i>kenyaku shinakūcha nari- economy if-not-do does masenü. not become</i>	
<i>Are wa ganko na he obstinate prejudiced</i>	He is one of the old school— an old fossil.
<i>yatsu desü. fellow</i>	

To this class of words belong *rippa* 'grand,' 'splendid;' *bimbō*, 'poor;' *kanemochi*, 'rich;' *kirei*, 'clean,' 'pretty,' and a multitude of words of Chinese derivation.

Some adjectives proper use the termination *na* added to the root as well as the regular attributive form. Thus we may say either *chisai* or *chisana*, 'small;' *ōkii* or *ōkina*,

'big;' *okashi* or *okashina*, 'ridiculous.' English adjectives must often be translated in Japanese by other parts of speech. 'Single' for example is *hitoyo no*, a noun with the possessive particle *no*; 'Japanese' is *Nippon no*, lit. 'of Japan;' 'fat' is *fütotta*, the past tense of a verb *füturu* 'to get fat;' 'explicit' is *hakkiri shita*, an adverb followed by the past tense of *suru* 'to do.'

§ 98. DEGREES OF COMPARISON.—The Japanese adjective has no degrees of comparison. The idea of comparison is expressed in the following manner:—'the weather is finer today than yesterday' is in Japanese, *sakujitsu yori konnichi wa tenki ga yoroshi*. This is literally, 'than yesterday today the weather is good.'

Examples.

<i>Watakushi yori anata o</i>	You are younger than I.
I than you	
<i>wakō gozaimasū.</i>	
young are	

In sentences like this, the former part is often omitted if the meaning is clear without it, as *anata wa o wakō gozarimasū*, 'you are the younger,' or *anata no hō ga o wakō gozarimasū*, lit. 'your side is young.'

<i>Sore wa nawo yoroshii goza-</i>	That is still better.
that still good is	
<i>rimasū.</i>	

<i>Mijikai hodo wa, yoroshi.</i>	The shorter the better.
short amount is good	

<i>Ane hodo ōkiku wa nai.</i>	She is not so tall as her elder
elder sister big is not	sister.

<i>Omoi no hoka katai.</i>	It is harder than I thought.
thought outside of is hard	

Instead of a Superlative Degree qualifying adverbs are used or the meaning is indicated by the context.

Examples.

Kore wa ichiban takai.
 this No. 1 is high

This is the highest.

Naka ni kore wa takai.
 among this is high

This is the highest.

Mitsu no uchi ni sore wa
 three among that
ichiban kirei de gozaimasu.
 No. 1 pretty is

That is the prettiest of the
 three.

CHAPTER VIII.

AUXILIARY WORDS.

§ 99. *Aru*, 'to be,' 1st. conjugation. With the present indicative followed by the particle *de* and the verb *aru*, 'to be,' are formed a number of compound tenses which are in very common use. The present indicative is in this construction a noun and *de* the sign of the predicate. *De aru* is usually contracted into *da*, *de arō* into *d'arō*, etc.

Examples.

<i>Itsu iku d'arō?</i> when go will be	When is he likely to go?
<i>Kore bakari de taranū</i> this alone not suffice	This alone won't be enough.
<i>d'arō.</i> will be	
<i>Konū d'atta.</i> not come was	He did not come.
<i>Yoroshū arimasenū d'atta.</i> good is not was	It was not good.

The last sentences show that the negative in this construction goes with the principal verb.

A similar construction is in use with adjectives.

Examples.

<i>Katai da.</i>	It is hard.
<i>Atarashī de arimasenū.</i>	It is not new.

The particle *no* often comes between the verb or adjective and *da*, *d'arō*, *d'atta* etc.

Examples.

<i>Konai no d'arō.</i>	He is probably not coming.
<i>Itsu iku no d'arō?</i>	When is he going?
<i>Mō chaku shimashita no</i> already arrival did	He has probably arrived by this time.
<i>d'arō.</i> will be	

When the verb *aru* preceded by *de*, the sign of the predicate, is followed by the polite termination *masū*, a still further contraction takes place, which is constantly used in familiar conversation. *De arimasū* is contracted into *demasū*, and then into *desū*, *de arimashō* into *demashō* and then into *deshō*, *de arimashita* into *deshita* etc.

The shorter and more contracted the phrase, the less polite it becomes. *Desū* is very much more familiar and less respectful than *de gozarimasū*.

Examples.

<i>Sō desū.</i>	It is so.
<i>Dō desū ka?</i>	How is it?

Gozaru and *gozarimasū* (in the Tokio dialect commonly pronounced *gozaimasū*), the polite substitutes for *aru*, may be used in the same way. *Gozaru* is not often heard in ordinary conversation.

Another series of compound tenses is formed by the past participle followed by *aru*.

Example.

<i>Kite gozaimasū.</i>	They have come.
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The verbs *aru*, *arimasū*, *gozarimasū* may also be joined to the stem, as:—

<i>Dochira ye o ide de</i> where go	Where are you going?
<i>gozarimasū ka?</i> is	

§ 100. *Oru, iru*, 'to remain,' 'to dwell.'

With the various tenses of the verbs *oru* (1st. conj.) and *iru* (2nd. conj.) and the past participles of verbs are formed a series of tenses which in some verbs correspond to the compound tenses formed by the verb 'to be' and the present participle of English verbs; in others to the tenses formed by the verb 'to have' and the past participle.

In other words this combination has sometimes a Perfect, sometimes a Continuative Force.

For instance, *hataraitte oru* means 'he is working' but *kite oru* means not 'he is coming,' but 'he has come.' *Iru* has the same meaning as *oru*. It usually forms a contraction with the verb, thus—*shitteru*, for *shitte iru*, 'I know' lit. 'having learnt, I remain.' The *kite gozarimasū* of the last section is slightly different in meaning from *kite orimasū*. The former might be expanded into 'as they have come, there now are some;' the latter means 'they have come, and still remain.' Naturally the form with *oru* or *iru* is more in use in the case of living beings.

Examples.

<i>Issaku nen no natsu kara</i> before last year summer from	I have been studying since the summer of the year before last.
<i>keiko shite orimasū.</i> study having made remain	
<i>Bakana koto wo itteru.</i> foolish thing say remain	You are talking nonsense.
<i>Kono tabi ni ana ga aite</i> these socks hole opened	These socks have got holes in them.
<i>oru.</i> remains	
<i>Dete orimasū.</i>	He has gone out.
<i>Tsuite orimasū.</i>	It has arrived.

§ 101. *Naru*, 'to be.'

The verb *naru*, 'to be,' is extremely frequent in books.

In the spoken language it is most usually found in the Conditional Form as an auxiliary joined with the Indicative tenses of verbs. Thus it is common, instead of *ikeba*, 'if he goes,' to say, *iku nareba*, or *iku nara* ;* for *ittareba* 'if he went' or 'had gone,' we may say *itta nareba* or *itta nara*. *Nara* may be used with adjectives in the same way, as *utsukushī nara* 'if pretty,' and is particularly frequent with those uninflected words described in § 97 which are used instead of adjectives. It has been already pointed out that the termination *na* of these words is a contraction for *narū*. *Naredo*, the Concessive Form, is also in use.

In the written and older language the present indicative of this verb was not *narū* but *nari*, and in some phrases this form is retained.

Example.

<i>Tatoye kuchi yakūsoke nari</i>	Granted that it is only a verbal
suppose mouth promise	promise.
<i>to mo.</i>	

Naru, 'to be,' should be distinguished from *narū*, 'to become.' The latter may be generally recognised by its being preceded by *ni* or *to*.

Examples.

<i>Kirei ni narū.</i>	To become beautiful.
<i>Hito to narū.</i>	To become a man.

§ 102. *Suru*, 'to do.' The conjugation of the irregular verb *suru* is given in § 44, and its use with the stems of verbs to form an emphatic negative has been explained in § 46. But perhaps the most common use of *suru* is to supply the place of verbal inflections in the case of Chinese and other words, which are themselves uninflected.

* *Nara* is merely a contraction for *nareba*. It is the *nara* which we have in the well-known phrase *sayō nara*, the literal meaning of which is 'if it be so,--' good bye.'

Examples.

<i>Yisan suru.</i>	To bring.
<i>Undō suru.</i>	To take exercise.
<i>Sōdan shimashō.</i>	I will consult (about it).
<i>Shimpai suruna.</i>	Don't be anxious.
<i>Yōjin shinai to ikenai.</i>	You must be careful.

For the honorific verb *nasaru*, the polite verb *masū* and the respectful verbs *itasu* and *mōsu*, see chapter XII.

§ 103. *Iu*, 'to say,' a regular verb of the first conjugation.* It is used with other verbs in a way which will be understood from the following examples.

Aru to iu to. If one say that there are, i.e. supposing that there are.

Aru to iyedomo. Though one say that there are, i.e. granted that there are, although there are.

Iku to iu to. If we say that we go i.e. if we go.

Tada naku to iu koto Who ever heard of anybody cry-
 simply cry called thing
aru mono ka? ing for nothing?
 is ?

Iu used in this way is often altogether redundant.

§ 104. *Keru*, an old perfect of *kuru*, 'to come,' is much used in the Concessive Form *keredo* with the Indicative Tenses of verbs. In these combinations the meaning of the tense of the principal verb is not lost. *Itta keredo* for example means 'he went, but'—, while if one says *ikedo*, 'though go,' or *ittemo*, 'even having gone,' no particular tense is indicated.

Keredo is also used with the Verbal Form of Adjectives, as *nigai keredo*, 'though it is bitter.'

It may be useful to notice here some nouns which for want of a better name may be called Auxiliary Nouns.

§ 105. *Hadzu*. 'necessity,' 'obligation,' is much used to express the idea contained in our auxiliary verbs 'ought,' 'must.'

Examples.

Kono shina ga makoto ni These articles are really cheap.
this article truly
yasui.
is cheap

Hanahada warui kara, yasui They ought to be, for they are
very bad cheap very bad.
hadzu da.
necessity

Sakujitsu iku hadzu de He ought to have gone yester-
yesterday go day.
arimashita.
was

Danna wa konnichi o ide Master ought to come (i.e. is
master today expected) to-day.
nasaru hadzu desu.
is

Shirō hadzu wa nai. There is no reason why he
will know should know. He can't possibly
find out.

Sonna koto wo shiranakatta yo. I tell you I knew nothing of the
such did not know kind.

Shiranai hadzu da. How could you know?
not know necessity is

Sakujitsu sono kane wo I was to have been paid that
yesterday that money money yesterday.
uketoru hadzu deshitā.
receive necessity was

Raigetsu ikubeki hadzu He is to go next month.
next month go ought necessity
desu.
is

Iku hadzu will do as well as, or better than, *ikubeki hadzu* in the last sentence.

§ 106. *Koto*, 'action,' 'thing,' is much used with adjectives and the forms of verbs which are capable of being made



adjectives in a way which will be best understood from a few examples :—

<i>Iku koto.</i>	The going.
<i>Ikanū koto.</i>	The not going.
<i>Itta koto.</i>	The having gone.
<i>Iku koto wa dekimashō</i> going thing will be possible	Will it be possible to go ?
<i>ka ?</i>	
<i>Ikanū koto wa arumai.</i> not going thing will not be	He will surely go.
<i>Tōkiō ye itta koto arimasū</i> gone thing is	Has he ever gone to Tokio ?
<i>ka ?</i> ?	
<i>Nippon no sake wo nonda</i> Japanese drunk	I have never drunk Japanese
<i>koto wa nai.</i> thing is not	<i>sake.</i>
<i>Noboru koto wa noborare-</i> ascending thing can	So far as getting up is con-
<i>masū ; oriru koto wa</i> ascend coming down	cerned, I can get up; it is the
<i>mudzukashi.</i> is difficult	coming down that is difficult.
<i>Tōkiō ye kita koto wa</i> come thing	He has come to Tokio, so far
<i>kimashita.</i>	as that goes.
<i>Watakūshi wa mō nagai koto</i> I long	I don't think I have long to live.
<i>wa arumai.</i> will not be	
<i>Rippana hito ni naru to iu</i> splendid become	I know that he will turn out a
<i>koto wo shūchi shite iru.</i> know	splendid fellow.

In the last sentence, *koto* takes the place of the conjunction 'that.' The *to iu* is superfluous, as it often is in Japanese.

<i>Ichido o me ni kakatta koto</i> once eye hung <i>ga arimasu.</i>	I have once met you.
<i>Mita koto ga nai.</i>	I have never seen.
<i>Miru koto ga dekinai.</i>	I can't see.
<i>A! nemui koto!</i> sleepy	Ah! how sleepy I am!
<i>Wakizashi no koto wo</i> short sword about <i>kikō to omotta.</i> will hear thought	I thought of enquiring about the short swords.
<i>Taikomochi to wa dare no</i> jester who <i>koto da?</i> is	Whom do you mean by 'pro- fessional jester?'
<i>Omaye no koto sa.</i>	I mean you.
<i>Wakaranu to wa anata no</i> not understand your <i>koto.</i> thing	Talk of not understanding! it is you who don't understand.
<i>Watakushi no kita koto wa</i> come <i>danna ye shirasete o kure.</i> master make known give <i>Kono shomotsu no koto wa</i> this book <i>O Kiyo san kara kikimashita.</i> from heard	Let your master know that I have come. I heard about this book from Miss O Kiyo.

§ 107. *Mono* means 'thing,' but it frequently occurs after verbs in idiomatic expressions to which this meaning affords little clue.

Examples.

- A. *Are wa sen ni*
she before
miyenakatta onna da.
not seen woman is
- B. *Sō d'arō; are wa*
thus will be she
kotoshi kara kitan'da mono.
this year from come is thing
- A. I never saw that woman before. B. Very likely; considering that she has come this year.

Anata no uwasa wo shite iru We were just talking about you.
report
tokoro d'atta.

Nan'da ka kore kara yomu I am just going to read what
read
tokoro da. it is.

Tonari no hanashi wo We are just listening to what
neighbour talk
kite iru tokoro da. they are saying next door.
listening

Other examples of *tokoro*.

Tokoro ga, sono ban ni— Well then, on that night—
that night

Yonde mita tokoro ga— Upon reading it—
reading seen place

Sayō mōshimashita tokoro ga— On my saying so—

A. *Sazo o yakamashiu goza-* A. I am sure you must have
surely noisy will
rimashitarō. B. *Yakamashi* been disturbed by our noise. B.
have been noisy Far from it!
dokoro ka?
place ?

A. *Watakūshi no tokoro ma-* A. Would it be possible for
my place as
de motte kite you to bring it as far as my
far as having taken having come place? B. Thank you; we
kudasaru koto ga deki- would do much more than send
give thing will be pos- it. ('No trouble at all' we
mashō ka? B. *Hei! arigatō* should say.)
sible ? thank you
gozarimasū ; sashi-agemasū
send up
dokoro de wa gozarimasenū.
place it is not

CHAPTER IX.

PARTICLES.

§ 109. Particles have very varied uses in Japanese. They serve instead of case and plural terminations, and are also used as prepositions* and conjunctions.

Many of the particles described in this chapter are really identical with some of the terminations of verbs and adjectives already noticed.

They are mostly found after nouns, but are also used with those parts of the verb and adjective which are nouns in syntax, and a few are joined to verbs in the indicative mood or to adjectives in the verbal form.

For convenience of reference they have been arranged alphabetically.

§ 110. *Dano*. *Dano* is a contraction for *de aru no*. It is used in enumerations, where it is desired to make each thing mentioned as distinct as possible. It is usually translated 'and', but this does not give the full force of this particle. It resembles not a little the alternative form of the verb, and like it is found in pairs.

Examples.

<i>Kiō</i>	<i>dano</i>	<i>asu</i>	<i>dano</i>	Saying that they were coming,
to-day		to-morrow		now today, now tomorrow, they
<i>mairu to te, †</i>	<i>kimasenū.</i>			have not come.
come	come not			

* As they come after the noun, postpositions would be the more correct term.

† For *to iite*.

<i>Iya dano</i>	<i>ō dano to</i>	<i>itte,</i>	Saying at one time 'no' at
no	yes	saying	another time 'yes', he nevertheless
<i>shinai no desū.</i>			does not do it.
not do	s		
<i>Ninsoku dano,</i>	<i>daiku dano</i>		He sent for coolies, and for car-
coolie	carpenter		penters, and for tilers, and set
<i>yaneya dano yonde,</i>			them to work.
tiler	having called		
<i>shigoto wo sasemashita.</i>			
work	caused to do		

§ III. *De*. *De* is a contraction for *nite*. With the various verbs for 'to be', it forms a series of contractions, as *da* for *de aru*, *desū* for *de arimasū*, *deshita* for *de arimashita*, *datta* for *de atta*, *darō* for *de arō* etc. *De wa* is contracted into *ja*.

De means 'with,' 'by,' 'by means of,' 'on account of,' 'at,' 'in,' as in the following examples:—

<i>Zōkin de ita wo nugū.</i>	To wipe the boards with a
floorcloth board wipe	cloth.
<i>Oka de iku.</i>	To go by land.
land go	
<i>Kawase de kane wo</i>	To send money by means of a
bill of exchange money	bill of exchange.
<i>okuru.</i>	
send.	
<i>Wakaranai de komaru.</i>	I am bothered by his not under-
understanding	standing.
<i>Heya wa hanahada fuketsu de</i>	It is an annoyance that the room
room very dirty by	is so dirty.
<i>komarimasū.</i>	
am annoyed	
<i>Gan ichi wa de kare</i>	It is not that it is worth
wildgoose one that	making a fuss about one wild
<i>kore iu wake de wa gosaima-</i>	goose.
say reason is not	
<i>senū.</i>	
<i>Yashiki de sodachimashita.</i>	I was brought up in a <i>yashiki</i> .

<i>Gakkō de sonna koto wa</i> college at such	They know nothing of the kind at the college.
<i>ikkō shiranū.</i> wholly do not know	
<i>Kore de mina desū ka?</i> this with all is ?	Is this all?
<i>Dō iu shidai de?</i> what called order	Under what circumstances?

De as the sign of the Predicate. When two nouns are joined together by the verb 'to be' (*aru, arimasū, gozarimasū*), the latter affixes *de*.

Examples.

<i>Watakūshi wa kajiya de</i> blacksmith	I am the blacksmith.
<i>gozarimasū.</i>	
<i>Kono mushi wa tomo desū.</i> insect dragon fly	This insect is a dragon fly.
<i>Uso da.</i>	It is a lie.
<i>Ī ja nai ka?</i>	Is it not good? <i>i.e.</i> , are you not satisfied?
<i>Tōkiō hen no yatsu wa</i> quarter fellow	The Tokio fellows are effeminate and therefore useless.
<i>jiujaku de (atte) ikenū.</i> effeminate not go	
<i>Neruson wa Igrisū no hito</i> Nelson Englishman	Nelson was an Englishman and a naval hero.
<i>de (atte), kaigun no gōketsū</i> navy hero	
<i>desū.</i> is	
<i>Kore wa ō hiōban no</i> He great report	He had a great reputation, and lived in Aioi St.
<i>mono de (atte), Aioi chō ni</i> street	
<i>orimashita.</i> lived	

De as the mark of the predicate is much used in forming the compound tenses of verbs and adjectives. See § 99.

Demo combines the meaning of *de* with that of *mo* 'even,' 'also.' It may generally be translated 'even'.

Sayō demo gozai- That is probably even so, but—
thus (pred.) even it will
mashō ga,—
be but

Demo gozaimashō ga,— (Same as last.)

Demo— Yes, but—

Sore demo ikenai. Even so it won't do.
that with even it can't go

Ōkata taki ye demo He has probably gone round to
probably waterfall to the waterfall. (*Demo* here shows
mawatta no de gozarimashō. that the remark is a mere guess.)
gone round will be

Ato demo yoroshī. It will do afterwards.
after even is good

Sore wa kodomo demo wakaru. Even a child understands that.
that child even is in-
telligible

Fūtotta no demo, yaseta no Either fat ones or lean ones will
fat lean do.

demo yoroshī.
is good

Seiyō no hito demo He is neither a European nor a
west ocean man Chinaman.

Shinajin demo nai.
Chinese

In the last sentence we have a combination of *de* as predicate and *mo*, repeated with two nouns in the sense of 'both.'

For *demo* with Interrogative Pronouns see § 26.

§ 112. *Dzutsu*, 'each,' 'every,' 'apiece'.

Examples.

Kono kusuri wa ichi nichi This medicine is taken three
this medicine one day times every day.
sando dzutsu nomu no
three times each drink
desū.
is

<i>Hitori dzutsu hairima-</i> one person at a time entered <i>shita.</i>	They came in one at a time.
<i>Toshi ni nido gurai dzutsu</i> year twice amount each <i>Tōkiō ye dete kuru wake ni wa</i> out come reason <i>ikumai ka?</i> will not go ?	Would it not be possible to come to Tokio twice every year ?
<i>Mina ni fūtatsu dzutsu haitte</i> all two each <i>oru.</i>	There are two in each of them.

§ 113. *Ga*. *Ga* was originally a possessive particle, and it still retains this force in certain phrases.

Examples.

<i>Koma-ga-take.</i>	Colt's peak (the name of a mountain).
<i>Jiu nen ga aida.</i> ten year space	For the space of ten years. (<i>jiu nen no aida</i> is equally good and much more common.)
<i>Ore ga me no maye de saye.</i> my eyes before even	Before my very eyes.
<i>Kore ga tame ni.</i>	On this account.
<i>Waga kuni.</i>	One's country.
<i>Waga kiōdai.</i>	One's own brothers and sisters.

It is better not to use *ga* as a possessive particle except in phrases for which there is good precedent.

By the process described in § 65 *ga* has in the modern colloquial come to be chiefly used as the sign of the nominative case. This case is, however, not necessarily accompanied by *ga*. It is omitted when *wa* or *mo* follows the noun and in many other cases, and a noun may be in the nominative case without any particle at all being added. *Ga* is almost always used before the verbs *aru* 'to be,' *dekiru* 'to become,' 'to be made,' and *oru* and *iru* 'to remain.'

Examples of *ga* as sign of the nominative case.

- Kane ga aru ka?*
money is ?
Is there any money? Have you any money?
- Hana ga takaku natta.*
nose high became
He gave himself airs.
- Isogu koto ga aru kara.*
hurry is because
Because there is hurry.
- Sei ga takai hito.*
stature tall man
A man of tall stature.
- Shikata ga nai.*
do-side is not
There is nothing to be done.
There is no help for it.
- Uso ga arawareta.*
falsehood has been revealed
Your falsehood has been found out.
- Damatte iru hō ga*
being silent remain side
You had better hold your tongue.
- ii.
is good.
- Saku ya hitogoroshi ga*
last night murder
There was a murder last night.
- atta.*
was
- Yūbe ame ga futta.*
last night rain fell
It rained last night.
- Ano sumiya san wa*
that charcoal-dealer
Has that charcoal-dealer a wife?
- o kamisan ga arimasū ka?*
wife is ?
- Aka ga nijittan aru.*
red twenty pieces
There are twenty pieces of the red.
- Oi-oi o hanashi ga nakaba*
gradually story middle
Now that we are at length getting to the middle of the story,
ni narimasū kara, kore kara
becomes because this after
what remains becomes interesting.
ga omoshiroku narimasū.
amusing becomes
- O cha ga dekimashita.*
(hon.) tea is made
The tea is ready.
- Hima ga nakatta.*
leisure was not
I had not time.
- Yō ga aru kara, kochi*
business is because hither
Come here; I've something for you to do.
- o ide.*

The noun is often followed by *ga* where we should expect to find an accusative case, as in the following examples.

Kono imi ga wakarimasen. I don't understand the meaning
this meaning is unintelligi- of this.
ble

Hana ga o suki desū ka? Are you fond of flowers?
flower like is ?

Kane ga uketoritai. When you want to receive the
money desirable to receive money.
Yoki wa.
time

Hanshō no oto ga suru. There is the firebell.
fire-bell sound does

In the above sentences *imi*, *hana*, *kane*, and *oto* are regarded by the Japanese as the subjects of the verb or adjective which follows.

Ga, after those parts of adjectives and verbs which are used as nouns for purposes of syntax, has the same force as when it follows ordinary nouns.

Examples.

Iku ga yoroshi. You had better go.
the going is good

Itta ga yok'atta. He would have done better to
having gone was good have gone.

Yenrio sezu ni. You had better make no cere-
ceremony not doing mony, but speak out frankly.
uchi-akete hanashita ga
frankly the having spoken
yoroshi.
is good

Ori-ai ga tsukimasen. They don't hit it off together.
bend-meet not hit.

Sugu ni tsurete. You should have brought him
at once accompanying here at once.
kita ga ii.
the having come was good.

O ai ga nakū te yoroshii You need not meet him.
 meet without good
gozaimasū.

Ga after a verb in the indicative mood or an adjective in the verbal form may generally be translated by 'but.' Sometimes a pause in speaking is a sufficient equivalent.

Examples.

Tori-naosō to omou ga, I wish to put it right, but I can't.
 take will mend think
tori-naosenai.
 take cannot mend

Shinsetsu wa arigatai ga, You are very kind, but I must
 kindness thanks positively be going (to an inferior).
zehi ikaneba naranai.
 positively if not go does not
 become

Momen de wa arimasū ga, It is true that they are cotton,
 cotton (pred.) is but they have just been washed
aratte shitate-naoshita bakari and made up again.
 washed made up renewed only
desū.
 are

Senkoku nani ka miseru You said awhile ago that you
 former hour something show had something to show me—may
mono ga aru to osshaimashita I look at it here?
 thing is said
ga, koko de haiken shitemo
 here see having done
yoi no de gozarimasū ka?
 good is it

Ame ga ii kagen ni If the rain would stop in reason-
 rain good condition able time, it would be a good
yameba, yoroshī ga— thing, but—(I don't expect it will).
 if stop is good

After *tokoro*, *ga* has a somewhat similar force.

Kiite mita tokoro ga. Upon making inquiries—(a
 having heard seen place pause)

Tokoro ga or *daga* (for *de aru ga*) at the beginning of a sentence means 'this being so,' 'upon this,' 'well then.'

§ 114. *Gena* is found after verbs in the sense 'it would appear that,' 'I am told that,' 'I understand that.'

Examples.

Chōman to yara de gozari- I am told that it is dropsy, if
dropsy ? is that is the right name.
masū gena.

Sakujitsu kayerimashita I understand that he came back
gena. yesterday.

Sō desū is commoner in Tokio than *gena*, which is more a Kyoto expression, and has the same meaning. Ex. *Sakujitsu kayerimashita sō desū*, 'I understand that he returned yesterday.'

§ 115. *Ka* asks a question or intimates a doubt. it is very accurately represented by the mark of interrogation.

Examples.

Okī fune ka? Is it a large ship?
large ship ?

Watakūshi ka? Is it I?

Kita ka? Has he come?

Ka between two nouns represents our conjunction 'or.'

Examples.

Osaka ka Nagasaki no uchi He lives in one of the two
one or places, Osaka or Nagasaki (I
ni orimasū. don't know which).
other lives

Ya ka tama ni atatte He was killed by an arrow or
arrow bullet striking a bullet.
shinimashita.
died

Otoko ka onna ka? Is it a male or a female?
man ? woman ?

Itta ka ikanai ka? Has he gone, or not?
has gone ? does not go ?

Sono hon no hiyōshi wa Is the cover of that book thick
that book cover or thin?
atsui ka usui ka?
thick thin

Where the clause begins with another interrogative word, *ka* may be omitted.

Example.

Dare desū? Who is it?

The Japanese language having no special forms for indirect narration, a question or doubt when repeated in an indirect clause does not change its form as it does in English.

Examples.

Anata wa miōnichi iyo-iyo He came to enquire whether
you tomorrow still you had not changed your mind
o ide nasaru ka to about going tomorrow.
do you come? (sign of quotation)

kiki ni kimashita.
hear to came

Mūma ka ushi ka shiranū. I don't know whether it is a
horse bull horse or a bull.

Donata ka to omoimashita. I wondered who it was.
who I thought

Ikō to omou. I am thinking of going.
will go think

Ikō ka to omou. I think I may perhaps go.
will go? think

Man - ichi sō iu koto It occurred to me whether there
10,000 I so called might not possibly be something
demo ari wa semai ka to of that kind.
even be will not do?

omotta.
thought

Shijū hachiku ni narō A beggar who one would think
forty eight nine will become might be perhaps forty eight or
ka to omou kojiki. forty nine years of age.
think beggar

Aru ka mo shiremasenū. There may be some, for aught
are? even can't know I know.

For *ka* with Interrogative Pronouns see § 26.

§ 116. *Kara*, (with nouns) 'from,' 'since;' (with verbs) 'because,' 'after.'

Examples.

1. With nouns.

<i>Konnichi kara.</i>	From today.
<i>Kore kara hachi ri.</i>	Eight ri from here.
<i>Saki kara.</i>	From a while ago.
<i>Doko kara ikimasū ka?</i> where from go ?	By which way do you go ?
<i>Nakasendō kara ikimasū.</i>	I am going by the Nakasendo.
<i>Kanada kara seiyō ye</i> from west ocean	I think of going to Europe via Canada.
<i>ikō to xonjimasū.</i> will go think	
<i>Sore kara no koto ni shō</i> that after thing will make	Let us take it after that.
<i>ja nai ka?</i> is not ?	
<i>Kore kara.</i>	Henceforth.
<i>Omote no hō kara irete</i> front side from having let in	Don't let him in by the front.
<i>kureruna.</i> don't give	
<i>Kakushi kara kane wo</i> pocket from money	Taking money from his pocket.
<i>dashite.</i> taking out	
<i>Ima kara sugu ni kayeru.</i> now from immediately return	I am now going straight back again.

2. With Verbs.

(a). With Indicatives.

<i>Oyaji ga naku narimashita</i> father not became	My father is dead, so I would ask you for two or three days leave.
<i>kara ni san nichi o itoma</i> because two three day leave	
<i>wo negaimasū.</i> request	

Daijōbu desū kara, go You may make your mind at
safe is because ease ; it is quite safe.
anshin—
easy-mind

Kono uchi no maye wa Remember that I don't allow
this house before jinrikshas to be set down before
kuruma wo okasenai kara,
jinrikisha not-let-put because this house.
sō omotte iro.
so thinking remain

Ima ni kayeru kara, Tell the driver I am going away
now go back because in a moment.
giosha ni sō itte o kure.
driver having said give

In the last two sentences *kara* is used where we might have expected *to*, the sign of quotation.

Atsui kara. Because it is hot.

(b). With Past Participle.

Mama demo kutte It will do after you have had
boiled rice even having eaten your rice (to persons much in-
kara yok'arō.
after will be good ferior in rank).

Mina atsumatte kara Won't you wait till they are all
all having assembled after assembled before doing it?
ni nasaremasenū ka?
not do

Hiru-meshi wo tabete I won't go till after I have had
noon meal having eaten my midday meal.
kara de nakūcha ikimasenū.
after if not don't go

§ 117. *Koso* is a very emphatic particle. It formerly had the effect of making the verb or adjective at the end of the sentence be put in the Conditional Base, and rare cases of the application of this rule are still met with.

Examples of *Koso*.

Omaye koso usotsuki da. It is you who are the liar.
you liar are

<i>Yō koso oide nasatta.</i> well come	You are most welcome.
<i>Watakūshi koso go busata—</i> I not-giving news	It is I who have neglected calling on you.
<i>Shinzureba koso, go chūkoku</i> since believe advice	It is just because I believe it, that I offer you advice.
<i>mōshimasū.</i> say (respectful)	
<i>Yoroshi; sore de koso kimi</i> is good that with you	Right! <i>That</i> is like yourself.
<i>da.</i> is	

§ 118. *Made*, from *ma* 'space' and *de* 'with,' means 'to,' 'up to,' 'till,' 'until,' 'as far as,' 'inclusive of.'

Examples.

<i>Miōnichi made.</i>	Till to-morrow.
<i>Yokohama kara Tōkiō made.</i>	From Yokohama to Tokio.
<i>Hachiōji made donogurai</i> what quantity	How far is it to Hachōji?
<i>aru?</i>	
<i>Iu made mo nai.</i> saying as far as even is not	It is not worth mentioning.
<i>Miūgonichi made ni</i> day after tomorrow by	It will be finished by the day after tomorrow.
<i>deki-agarimasū.</i> is finished	
<i>Kojiki to made ni natta.</i> beggar as far as became	He fell so low as to become a beggar.
<i>Namaye made</i> name as far as	I even told you my name.
<i>o hanashi mōshita.</i> told	
<i>Konnichi no hito ni made.</i> today man down to	Even down to the men of this day.
<i>Sakuban osoku made</i> last night late until	He had not returned up till late last night.
<i>kayerananda.</i> returned not	

<i>Doko made mo chikara</i> where as far as even strength	Exerting one's strength to the very utmost.
<i>wo tsūkushite.</i> having exhausted	
<i>Omaya made watashi</i> you inclusive of me	Even you join in vexing me.
<i>wo ijimeru.</i> vex	

§ 119. *Mo* means 'also,' 'too,' 'even,' and, when repeated with two nouns, 'both.' It is the opposite of *wa*, *wa* meaning 'this, and nothing more,' 'this, if nothing more,' while *mo* implies that some thing else is associated with the noun to which it belongs. These two particles are therefore not found together. The case particles come before *mo*, but when it is used; *ga* (as sign of the nominative) and *wo* are generally omitted.

For *demo* see § III.

It is the same particle which is used with the concessive form of verbs and with participles.

Examples.

I. With nouns.

<i>Kono tsubo mo o kai nasare.</i> this vase buy do	Buy this vase too.
<i>Inu mo neko mo.</i> dog cat	Both dogs and cats.
<i>Ingrisū mo Nippon mo.</i>	Both England and Japan.
<i>Futatsu to mo.</i>	Both of them.
<i>Sō omou mo muri wa nai.</i> so think even wrong is not	You are not wrong to think so.
<i>Shiri mo shinai hito no</i> know do not man	Sending off a letter to a man she knows nothing of.
<i>tokoro ye tegami wo dashite.</i> place letter sending off	

Omou and *shiri* in the last two sentences must be taken as nouns.

Shinkō shinai hito mo aru. There are some who do not
belief do not men also are believe.

2. With Verbs. ('even').

Kuru ka mo shiranū. He may come, for aught I know.
come ? even don't know

This phrase implies a slight leaning to the opinion that he will come; *kuru ka shiranū* is simply an expression of ignorance.

Kiō wa mata Hayaji I don't know whether that
today again fellow Hayaji may not come again
me -ga koyō mo today.
(contemptuous) will come even
termination
shirenū.
can't know

Tatoye nani to iwō to No matter what he may say,
supposing what will say the best plan is to take no notice
mo, tori-awanai no ga of him.
even take-meet-not
ichiban da.
no. 1 is

Mina tabenakū te mo You need not eat them all.
all not eating even
yoroshī.
is good

Aru keredo mo omaye I have some, but I won't give
are although even you you any.
ni wa yaranai.
to not give

§ 120. *Nagara*, 'whilst.'

1. With nouns.

Kage nagara. In my inmost heart.
shade

Go mendō nagara. I am sorry to trouble you, but—
trouble

Shikkei nagara. It is very rude of me, but—
impolite

Futatsu nagara. Both of them. The two of
two them.

2. With Verbs (stem form).

Utare nagara, kanjō Going on with his counting all
 being beaten counting the time he was being beaten.
yo shiite.
 doing

Cha wo nomi nagara They were chattering over their
 tea drink whilst
shabette orimashita.
 chattering remained

Kiusoku shi nagara. While resting.
 rest do

O kotoba o damashi Even knowing all the time that
 words (hon.) deceive your words were deceiving
asobasu to shiri nagara mo. (highly respectful).
 condescend know even

Osore nagara. With all due respect.
 fear

Habakari nagara. With all due respect.
 fear

§ 121. *Ni*. With nouns *ni* usually means 'at,' 'in,'
 'at,' 'into,' 'on.'

Examples.

Kiōto ni iku. He goes to Kioto.
 to go

Kiōto ni orimasū. He lives in Kioto.

Uchi ni orimasū. He is at home.
 within

Denshinkyoku ni haitta. He went into the telegraph
 telegraph office into entered office.

Yengawa ni dashite Put it out on the verandah.
 verandah on having put out

oke.
 put

Kiuji ni mairi- I have come to wait at table.
 waiting at table have
mashita.
 come

Hito wo baka ni suru. To make a fool of a person.
 person fool into make

Other meanings of *ni*.

Dare ni kīta?
whom from did hear

From whom did you hear it?

Wakai toki, haha ni
young time mother from

Separated from her mother
when young.

wakarete.
separated

Toshi ni wa ōki.
year for is big

He is big for his age.

Anohito ni medsurashi
that man for rare

It is very unusual for him to be
so late.

chikoku desū.
late-hour is

Sore ni sōi nai.
that about mistake is not

There is no mistake about that.

Sore ni, mata
that in addition to again

And besides, when I went again
to see—

itte mireba—
having gone when I saw.

Bekon ni tamago.
bacon in addition to eggs.

Bacon and eggs.

Take ni susume.
bamboo sparrow

Bamboos and sparrows (as a
subject of a painting).

Taisetsu na kushi kansashi
valuable comb hairpin

It contained clothing besides
valuable combs and hairpins.

ni irui mo haitte
clothing having entered

imashita.
was

Yome ni ikitai.
bride as wishes to go

She wants to get married.

Ni is often required in Japanese where there is no preposition in English.

Examples.

Isha ni sōdan suru.
doctor consultation do

To consult a doctor.

Isha ni mite morau.
having seen receive

To get a doctor to examine
one.

Yotsu tsuji de
four crossroads at
basha ni aimashita.
carriage met

I met the carriage at the cross-roads.

Mina ni ichi mai dzutsu
all one (flat object) apiece
yare.
give

Give them all one apiece.

Shindai - kagiri ni natta.
property-limit became

He became bankrupt.

Fuji san ni nobotta.
Fuji M^l ascended

He ascended M^l Fuji.

Tonari ni arimasu.

It is next door.

Ni with nouns often forms Adverbs.

Examples.

Makoto ni.
truth in

Truly.

Tashika ni.
certainty in

Certainly.

Dai ichi ni.
number one in

Firstly.

Uye ni.

Above.

Mare ni.

Seldom.

Before passive verbs, *ni* means 'by,' and before causative verbs indicates the person who is caused to perform the action.

Examples.

Hiyoko wa karasu ni
young chicken crow by
torareta.
was taken

The chicken was carried off by a crow.

Nani ka Moriyama ni mo
something by too

He was talked to a little by Moriyama too.

iwareta.
was said

Niwatori ni ye wo Give the fowls their food.
 fowl food
kuwasero.
 make eat

A similar construction is in use with some intransitive verbs.

Example.

Kono atsusa ni dōmo I am knocked up by this heat.
 this heat by somehow
yowatta.
 have become weak

Ni may follow those parts of the verb and adjective which are capable of becoming nouns.

(a) After Indicatives.

Tanoshimi ni omoimashita ni. Whilst I was looking forward
 pleasure as thought in to it with pleasure.

Ashita tattara When it would do quite well if
 tomorrow if started you started tomorrow, why insist
yok'arō ni naze shiite (on going) today ?
 will be good in why persistently
konnichi—
 today

Ame ga fureba, nureru to When you knew very well that
 rain if falls get wet when (or if) it rains, people get
iu koto wa shirete wet—(why did you go out in it?).
 called thing being known
iru ni—
 is in

Kike to iu ni— When I tell you to listen—(why
 listen say when don't you listen ?)

(b) After Adjectives.

Atsui ni komaru. I am bothered by the heat.
 being hot by am annoyed

Kurai no ni, naze chōchin When it is so dark, why don't
 being dark in, why lantern you bring a lantern ?
wo motte konai ?
 taking not come

Yō mo nai ni saki ye As I have nothing for you to
 business not while first do, you may go to bed without
neraba yoi. waiting for me.
 if go to bed is good

Ni is frequently found after *nashi*, the old verbal form of *nai* 'not,' as *yenrio nashi ni* 'without ceremony.' This is an ungrammatical construction but it has the sanction of use.

(c) After Stems.

Kimono wo arai ni yatta. He sent 'the clothes to be
 clothes wash sent washed.

Naoshi ni yatta ka? Did you send them to be
 mend sent mended?

Mi ni itta. He went to see.

It is not every verb with which this construction is usual or possible.

O kiki ni iremasū. I will tell you (very respectful).
 hearing put in

(d) After Negative Participles.

(*Gosen no*) *Ato no katadsuke* He went to bed without putting
 meal after putting away away the (dinner) things.
wo sezu ni nete
 not doing having gone to bed
shimaimashita.
 finished.

Kanjo wo harawazu ni He never paid the bill after
 bill not paying all.
shimaimashita.
 finished.

§ 122. *No* 'of' is the ordinary sign of the possessive case.

Examples.

Hito no ashi. A man's leg.

Hako no kagi. The key of the box.

Omaye no kimono. Your clothes.

Ima no (itta koto) wa What I said just now was a
now of said thing joke, I tell you.
jōdan desū yo.
joke is (emph. part).

Sei no takai heitai. A tall soldier.
growth of high soldier

Yama no ōi kuni. A mountainous country.
mountain numerous country

Hi no aru uchi ni. While there is still daylight.
sun's being within

Rondon kara no dempō. A telegram from London.
London from telegram.

Kin no kahei. Gold coins.

Miya no shīta ni There are two inns below the
Shinto temple of below Shinto temple.
yadoya ga niken aru.
inn two there are.

Yane no uye kara tonde It flew away over the roof.
roof of above from flying
itte shimatta.
going finished

Me no maye de. Before my eyes.
eye of before at

No joins two words which relate to the same person or thing.

Dokushin no watakushi. I, who am a single man.
single body

Sagami no kuni. The province of Sagami.

Mekura no kojiki. A blind beggar.
eye-dark of beggar.

Bettō no Tsunekichi. The horse boy Tsunekichi.

Sugu ni koi to no A message that he was to come
at once come at once.
kotodzuke.
message

No is sometimes used like *dano* (which is=*da+no*) in enumerations. Here it may be rendered 'and' or 'or.'

Muko no yōshi no Even if I asked for a thing so far
 son-in-law adopted son above my station as to become
to sonna mi ni sugita your son-in-law or your adopted
 such person exceeding son, my request could not be
koto wa negatte mo thing having requested even granted.
kanaimasenū.
 cannot be granted

Moto yori izon no Of course there is no difference
 origin from difference of of opinion or anything of that
 opinion kind.
nan'no to iu wake wa anything called reason
nai.
 is not

No with numerals.

Mitsu no hako. Three boxes.

Sannin no dorobō. Three thieves.

No after adjectives may very often be taken as equal to *mono* 'thing' and translated by 'one.'

Ito no futoi no wo motte Bring me a stout piece of
 thread thick taking thread.
koi.
 come

Kore! nibui no bakari aru; Look here! there are only blunt
 this blunt only are ones. Are there no sharp ones?
togatta no ga arimasenū ka?
 sharp are not ?

Ichiban yasui no no nedan. The price of the cheapest ones.
 no. I cheap price

Omaye wa warui no ni You were certainly to blame.
 you bad

chigai nai.
 mistake

In the following examples *no ni* may be rendered 'whilst.'

Ka ga ōi no With such a lot of mosquitoes
 mosquitoes numerous about, why did you not put up the
ni naze kaya wo whilst why mosquito net
 mosquito net?
tsutte okanai?
 having hung not put

Kiō wa Doyōbi de nai no How is it you have come to-
 today Saturday not day? It is not Saturday.
ni dōshite o ide
 whilst how having done come
nasatta?
 did

No with verbs.

Keisatsusho ye Because it is too much trouble
 police station to go with you to the police
tsurete iku no wa mendō station.
 accompany going trouble
da kara.
 is because

Kō kaite arimasū no wo Seeing what was thus written.
 thus written is
mite.
 seeing

Omaye ga kowashīta no ka? Is it of your breaking? Was it
 you broke ? you who broke it?

Kowashīta no wa watakūshi It was not I who broke it.
 broke I
de gozarimasenū.
 is not

Kowasu no wo mita yo. I tell you I saw you break it.
 break saw

Hisashī koto yenzetsu ga There have been no speeches
 long thing speech for a long time but one or two
nakatta no ni, kiō wa clever speakers' names appear (on
 was not whilst to day the list for) today.
ichi ni nin no jōsu no
 one two men clever
namaye ga miyeru.
 names are visible

Watakūshi wa ima mita When I looked just now, there
 I now looked was nothing there.
no ni nani mo inai.
 when something is not

Doko ye o ide nasatta Where can he have gone to?
 where to go did He was here till a moment ago.
no deshū? Ima made koko
 will be now until here
ni o ide nasatta no ni.

§ 123. *Ra* is a plural particle.

With adverbs of place *ra* adds vagueness to their meaning like the English 'abouts' in the same position. *Koko*, for example, means 'here,' *kokora* 'hereabouts.'

When it is wished to show respect *ra* is not used with nouns or pronouns, but *dachi* or *gata*.

Examples.

<i>Sōzōshī</i>	<i>yatsu</i>	<i>ra</i>	<i>da!</i>	What a noisy lot of fellows!	
noisy	fellow	(plural)	is		
<i>Sore</i>	<i>ra</i>	<i>no</i>	<i>koto</i>	<i>wo</i>	I heard about (<i>koto</i>) those
that	(plural)	thing			things from my son.
<i>segare</i>	<i>kara</i>	<i>kikimashita.</i>			
son	from	heard			
<i>Go</i>	<i>riōkwan</i>	<i>wa</i>		Whereabouts are your lodgings?	
	travel-residence				
<i>dochira</i>	<i>desū?</i>				
whereabouts	is				

§ 124. *Sa* is found after nouns at the end of a sentence, where it has the same meaning as *da* 'is,' but is more emphatic.

Examples.

<i>Ayashimu</i>	<i>ni</i>	<i>taranū</i>	There is not enough reason for
think strange	is not enough		thinking it strange.
<i>wake</i>	<i>sa.</i>		
reason	is		
<i>Go</i>	<i>sōdan</i>	<i>mōsu</i>	I intend to consult you.
	consultation	do	
<i>tsumori</i>	<i>sa.</i>		
intention	is		
<i>Yō</i>	<i>ga</i>	<i>aru to sa.</i>	He says there is something for
business	is		you to do.
<i>Sugu</i>	<i>ni</i>	<i>tonde iku no</i>	I tell you it is said that it goes
at once	flying	go	flying off at once.
<i>desū to sa.</i>			
is			

Are sa.
it is

(A phrase used as the equivalent of our 'I say' in calling one's attention or by way of remonstrance.)

Sayō sa.
thus is

Yes.

§ 125. *Saye* after nouns or the stems of verbs means 'only.'

Examples.

Danna saye yoroshikereba,
master only if is good
watakūshi wa dōdemo
I anyhow
yoroshiu gozarimasū.
good is

If my master is only satisfied,
I don't mind.

Yūdachi no maye ni
shower before
dekakete saye ireba.
having gone out if remain

If they have only started before
the shower.

Fibun ga hōritsu wo okashi
self law break
saye senya (for *seneba*)
only if not do
nani mo jūsa no kowai
anything police afraid
koto wa nai hadsu sa.
thing not necessity

For my own part, so long as I
don't break the law, there is no
reason why I should be the least
afraid of the police.

De sometimes comes between the noun and *saye*. It adds nothing to the meaning.

Sempō de saye go shōchi
other party consent
de gozarimasū nara.
is if

If the other party only agrees.

Chikūshō de saye mo on wo
beast favour
shiru.
know

The very beasts have a sense
of gratitude.

§ 126. *Shi* is used with verbs in the indicative mood as a conjunction. It may be rendered 'and,' 'and also,' 'not only—but,' 'and so.'

Examples.

Michi mo yohodo aru shi, As you have a long way to go,
 way much is and besides it has got late, you
osoku natteru kara, had better stay here for one night,
 late has become because and start tomorrow.
hito ban koko ni tomatte,
 one night here having stayed
ashita tattara yok'arō.
 tomorrow if started will be good

Tōi michi demo ari wa Not only is it no great way off,
 distant way even be but if you cross the bridge, there
shimai shi, hashi wo it is before your nose.
 will not do bridge
watareba tsui hana no
 if cross casually nose
saki.
 before

Soto wo arukeba ashi ga If I go out, my legs get tired,
 outside if walk leg and if I stay at home I feel bored,
kutabireru shi, uchi ni so that really—
 get tired at home
oreba taikutsu suru shi,
 if remain ennui do
jitsu ni dōmo—
 truly somehow

Sewashī hi mo aru shi; I have busy days and days of
 busy day leisure.
hima na hi mo aru.
 leisure day

§ 127. *Shiu* is a moderately respectful plural particle.
 It is comparatively little used.

Examples.

Tomodachi shiu. Friends.
Kodomo shiu. Children.
Danna shiu. Masters.

§ 128. *Tachi* or *dachi* is also a respectful plural
 particle.

Examples.

Ima no fujin dachi ga When we consider the pursuit
 now lady (plur.) of learning by the ladies of the
gakumon wo shiite iru no present time.
 learning doing remain
wo miru to.
 see if

Mō kimi tachi wa meshi Have you gentlemen got to the
 already you rice rice (the last part of a meal)?
ka?

§ 129. *To*. *To* between two nouns means 'and.' It is sometimes repeated after the second.

Examples.

Watakūshi to omaye wa When you and I came from our
 I and you province.
kuni kara kita toki.
 province from came time

Temaye no okubiō to Putting in the background your
 you cowardice cowardice and ignorance.
mugaku to wo tana ni
 ignorance shelf to
agete.
 raising

Uchi no inu to dokka no Our dog and another one have
 home dog somewhere killed my aunt's much-prized
inu to ga oba san no daijina
 dog aunt's much-prized pigeon.
hato wo koroshita.
 pigeon killed

Note that in the last sentence the whole phrase *uchi no inu to dokka no inu to* is the subject of the sentence and therefore takes *ga* after it as the sign of the nominative case.

Hone to kawa to ni natta. He has become skin and bone.
 bone skin has become

Other uses of *to* with nouns.

Shina-jin to kenkwa wo He had a quarrel with a China-
 China man with quarrel man.
shita.
 did

Kinō katta tammono They are the same as the piece
 yesterday bought piece goods goods I bought yesterday.
to onaji mono desū.
 as same thing is

Sakujitsu katta kanakin They are different from the
 yesterday bought shirtings shirtings I bought yesterday.
to chigaimasū.
 from differs.

Kono hito to issho Go along with this man.
 this man with same place
ni ike.
 go

Are wo tōzoku to shite If we look on him as a robber.
 him robber having made
miru toki wa.
 see time

Riōnin to mo. Both of them.
 two men and even

Ittō shokikan to (or ni) He has been made First
 first class secretary Secretary.
narimashita.
 has become

To with some uninflected words is used to form adverbs.

<i>Shikkari to.</i>	Firmly.
<i>Totsuzen to.</i>	Suddenly.
<i>Pon to.</i>	With a bang.
<i>Bara bara to.</i>	With a rattling noise.

Onomatopoeic words like the two last examples are exceedingly common in Japanese, but they are rather inelegant.

To with nouns sometimes corresponds to the inverted commas used as a sign of quotation.

Urashiwo to ka in tokoro. A place called, if I remember
 Vladivostock ? right, 'Vladivostock.'



O namaye wa nan' to in? What is your name?
 name what say

Watakushi wa Denkichi to My name is 'Denkichi.'
 I

mōshimasū.
 call

Hontō to mo (itte yoroshi). To be sure it is true.
 truth even saying is good

With verbs, *to* (like our conjunction 'that') is the sign of quotation* or of indirect statement generally, and is used after such verbs as 'to say,' 'to think,' 'to promise,' 'to advise,' etc. etc. It must not be omitted as 'that' often is in English. It must sometimes be rendered by 'to.'

Seri-uri ga mō shimai ni He said that the auction was
 auction already finish over.
natta to iimashita.
 became said

Ike to iu no da. I tell you to go away.
 go (imp.) say is

Nan'da to ye? What is it you say it is?
 what is it

Koko de awō to wa I did not expect to meet you
 here will meet here.
omowananda.
 did not think

Utō to shita. He made to strike him.
 will strike did

When *to* is used, there is often an ellipsis of some part of one of the verbs *iu* 'to say,' *miru* 'to see,' *omou* 'to think,' *suru* 'to do,' *kiku* 'to hear.'

Anata ni sōdan I came to consult with you.
 you with consultation
(shō) to (omotte) kimashita.
 will do thinking came

* I am inclined to think that *to* is identical with the root *so* of *sore* 'that,' and that from a demonstrative, this particle has become a conjunction, just like its English equivalent. In the phrases *to kaku, to mo kaku mo*, its original demonstrative force is retained.

Kōbu *ye niugaku* I think he said he was going to
 engineering matriculation matriculate in Engineering.
 (*suru*) *to ka itta.*
 do ? said

Yō gozarimasū to (itte) To be sure I will.
 good is that said
mo (yoroshi).
 even is good

Arimasū to mo. To be sure there are.

The ordinary force of *to mo* after verbs is 'though,'
 'even though.'

Nani ni tsukai-harawareru You can spend the money on
 what for spend be paid whatever you please.
to mo omaye no katte da.
 even your convenience is

In the language of the lower classes, *to* is often con-
 tracted with the verbs *iu* and *aru* following.

Izettara, (for ike to Why don't you go when I tell
 go (imp.) you?
ittara) ikanai ka?

when I said not go ?

Shiranai tte (for to itte) When I tell you I don't know.
 not know

iu ni.
 saying in

Na wo iye tatte (for You ask me to tell you his name,
 name say (imp.) but there is no such person.
to atte) sonna hito wa
 being such person
arimasenā.
 is not

Hongō ye hiki-koshi nasatta By the help of a statement that
 remove did you had removed to Hongo, I
tende (for to iu no de), found you out with difficulty.
 by-its-being-said-that

yō-yō no koto de shiremashita.
 hardly thing by found out.

Mekura tā (for *to wa*, which blind Whom do you call blind ?

again is for *to iu wa*) *dare no*
who of

koto da?
thing is

Tegami ga nai teba
letter is not

Have not I told you there is no
letter ?

(for *to ieba*).
if I say

To after verbs must sometimes be translated 'if' or
'when.'

Gudzu gudzu suru to, tochiu If you loiter, it will be dark
loitering do if way before you get there.
de hi ga kureru yo.
on sun goes down

Yoku-jitsu ni naru to. When the following day
next day become when arrived.

Sono toki no koto wo When I think of that time.
that time thing

omou to.
think

Kuru to sugu ni. As soon as he comes (or came).
come when at once

§ 130. *Wa* is a distinctive or separative particle. It has the force of isolating or singling out one object from among a number, of opposing one thing to another, or of limiting a statement strictly to the word which *wa* follows. Thus *kore wa* may mean 'this one out of a number,' 'this one not that one,' 'this one and nothing else,' 'this one at least.'

Wa is often found with the subject of a sentence, but it must not be taken for the sign of the nominative case. It is also found combined with the locative particles *ni* and *de*, and even after *wo* the sign of the accusative case, when it takes the *nigori* and becomes *ba*.

The French *quant à* is perhaps the nearest equivalent to *wa*, but in European languages the same idea is usually expressed, not by a separate word, but by means of a greater emphasis on the noun. *Wa* has frequently very little meaning, and its presence or absence is often immaterial. *Wa* may be used after those parts of the verb or adjective which are nouns in syntax.

Shiroi koto wa shiroi.

So far as whiteness goes, it is white.

Are wa warui; kore wa
that is bad this

That is bad, this is good.

yoroshi.
is good

Kore de wa ikenai.
this with cannot go

This won't do.

Watakūshi no kuni ni wa
my country
jishin ga nai.
earthquake is not

There are no earthquakes in my country.

Konda wa sonna wake ja
this time such reason
(for *de wa*) *nai.*
is not

This time, there will be nothing of that kind.

Dō shitemo san-
how having done even three
ya wa kakaru d'arō.
nights belong will be

No matter what you do, I think it will take at least three nights.

Hako no uchi ni arimashita
box inside was
no wa mina motte mairi-
all having taken came
meshita.

I brought all that were in the box. (The *wa* implies that there were, or may have been, others not in the box.)

Tōkaidō no ninsoku wa
coolie
kumosūke to iu.
call

The Tokaido coolies are called *kumosūke*.

Kono sakana wa takai ka?
this fish dear ?

Is this fish dear ?

Hito no mono wa waga mono ; What is other people's is mine,
 man thing my thing but what is mine is not other
waga mono wa hito no mono people's.
de wa nai.
 is not

Taisa to natte Ever since he became a colonel.
 colonel having become (The *wa* hints a contrast with the
iru kara wa. time before he became a colonel.)
 remain since

Watakushi no bunko ni akai There is a red visiting card in
 my desk red my desk : bring it to me. (The *ba*
na-fuda ichimai aru : sore wo shows that the card is to be singled
 name card one is that out among the other things in the
ba totte koi. desk.)
 having taken come

Saiwai na koto ni wa. Fortunately.
 fortunate thing in

Kawagishi no denakatta wa What a pity Kawagishi was not
 not come out present !
zannen d'atta.
 disappointment was

Narubeku wa. If possible.
 become could

Kaigun ni irai shinakū We must rely upon the Navy.
 navy reliance not doing
te wa naranū.
 in case does not become

Watakushi no sōsū ataru ka I don't know whether my idea
 my idea hit ? is correct, or not.
ataranai ka wa (or wo) shiranū.
 not hit

Wa without any apparent meaning at the end of a sen-
 tence has been already adverted to in § 65. The Kioto
 terminations *wai na, wa na* suggest that the verb *naru*
 'to be' must be supplied in this case, as *mada o kawo ni*
sūkoshi mo demasenū wa (naru), lit. 'not yet coming out in
 the least on your face is (a fact),' 'it does not yet show
 on your face in the least.'

An interrogative is often understood after *wa*.

O atsuraye wa (nani de What do you order, Sir?
(hon.) order what
gozarimasū)?
is

Ato wa? (What is) the next (course)?
next

Denkichi san! annaija wa? Mr. Denkichi! what about
guide the guide?

Shikkei nagara, o Excuse me, but what is your
impolite whilst (hon.) name?
namaye wa?
name

In the common language of Tokio *wa* often suffers change or contraction. Thus for *ari wa shinai ka*, we have *ari ya shinai ka*, for *sore wa*, *sore ya* or *sorya*, for *nanzo wa*, *nanzā*, for *kore wa*, *korā*, for *koto wa*, *kotā*, etc.

§ 131. *Wo* is the sign of the accusative case. But a noun in the accusative case does not necessarily take *wo* after it. The accusative case governed by a preposition does not take *wo*, which is often omitted before *suru* or *itasu* 'to do' and in other cases.

Daiku wa dai wo tsūkuru. The carpenter makes a table.
carpenter table makes

Ane no yensho to yara I should like my elder sister's
elder sister love letter ? love letter, if that is what you
wo watakūshi made kayeshite call it, to be returned to me.
me to return

moraitai.
wish to receive

Umejirō san no koto bakari He thinks of nothing but Ume-
thing only jiro. (Note the position of *wo*.)
wo ki ni kakete iru.
mind having hung remain

Kannin shite kudasare. Please have patience with me.
patience having done give (Note the absence of *wo* after
kannin.)

Sazawa wo watakushi da to He thought Sazawa was I.
I

omotta.
thought

Wo is often found where we use a preposition in English.

Iye wo demashita. He left his house.
house from went out

Kuruma wo orite. Getting out of the jinrikisha.
jinrikisha from having got down

Senyen no kane wo He was robbed of one thou-
1000 yen money of sand yen.
torareta.
was robbed

Konzatsu wo hanareta tokoro. A place removed from turmoil.
turmoil from removed place

For *mono wo* see *mono*, § 107. In the following sentence *wo* has a somewhat similar meaning:—

Taikō ni mo naru tokoro It had gone so far that he was
expulsion even become place on the point of being expelled
de atta wo, dare ka was from college, when by some-
was whereas somebody body's good offices—
shiusen shite—
good offices having done

But *ga* is commoner than *wo* in this construction.

§ 132. *Ya*. *Ya* oscillates in meaning between the two signs '?' and '!', being sometimes expressive of doubt, and at others a mere exclamation.

After nouns it is used;—

1. As a Vocative termination.

Take ya! *Take!*

2. With the meaning 'or.'

Nido ya sando. Two or three times.
twice three times

Koto ya samisen wa tai- A moderate degree of profi-
Jap. harp guitar pretty-
tei de wa ii. ciency on the *koto* or *samisen*
nearly with is good is sufficient.

With Verbs.

Kuu ya kuwazu no mi. A person with ^{つたつた} precarious means
eat or not eat body of subsistence.

Anata no basha wa miyeru The moment your carriage
your carriage is visible comes in sight.
ya inaya.
? not?

The last idiom is rather bookish.

Ikō ya! Let us go!
will go

For *ya* as a corruption of *wa*, see above, § 130.

§ 133. *Yara*. *Yara* is a contraction for *ya* (see previous section) and *aran*, the old future of *aru*, 'to be.' It expresses uncertainty.

Doko ni orimasū yara I don't know where he lives.
where lives ?

watakūshi ni wa wakarimasenū.
me to is not known

Doko ye itta yara. I wonder where he has gone.

The last sentence is left incomplete in the Japanese version. Some such phrase as the concluding words of the previous example is to be supplied.

Amakao to yara ye o ide ni The year after you went to
Macao to went Macao, if that is the right name
narimashita yoku nen.
(respectful) next year of the place.

Tanoji tara (for to yara) iu A singing-girl called Tanoji, if
geisha. I remember rightly.

Dare yara ga itta koto. Something somebody said.
who said thing

§ 134. *Ye*, 'towards,' 'to.' The *y* in this particle is pronounced very lightly, and perhaps the student's safest plan is to omit it altogether, as many Japanese do.

Itsu o kuni ye o kaeri When do you return to your
when country to return country?

nasaru ka?
do ?

Tabi ye tatsu no wo He put off starting on his
 journey starting journey.
nobashita.
 put off

Watakūshi no yado ye o Stay for the night in my
 my lodging in lodgings.
tomari nasare.
 stay do

Achira ye mate. Wait there.

Ye in the last two sentences seems to mean 'at' or 'in,' but perhaps *o ide nasatte* or *itte* is to be supplied after it.

There is a *ye* (or *e*) which is a mere interjection something like our 'eh?,' and must be distinguished from *ye* 'towards.'

§ 135. *Yo.* *Yo* is used with nouns in the vocative case, but it is something more than a mere vocative particle. It is emphatic, and implies pleading, remonstrance, appeal or warning. Indeed it often stands quite by itself as an exclamation with this force. It is difficult to render *yo* by any English word, but 'I tell you,' will sometimes translate it pretty accurately. In the Kioto dialect *yo* is used with the roots of verbs of the second conjugation to form the imperative mood. Thus for *tabero*, the Kioto people say *tabeyo*. In the Tokio dialect, *yo* with the imperative is not a mere termination, but has the emphatic force described above. It is a favourite particle with women.

Okka san yo. Mother!
 mother

O cha yo! o yukata yo! Some tea! a bath gown! (for
 tea bath gown a guest).

Abunai yo. It is dangerous, I tell you.
 is dangerous

Shiranai yo. I tell you I don't know.

O ide yo. Do come.
O agari nasai (for nasare) yo. Do come in.
 come up do

§ 136. *Yori*, 'from,' 'since,' 'than.'

Examples.

Kore yori hachi ri. Eight ri from here.
 this from eight

Konaida yori biōki For some days past I have been
 some days ago from illness prevented by illness from going to
de shūkin office.
 owing to going to office
itashimasenū.
 do not

Mōshi-agemashita nedan yori I can't let you have them for
 stated price than less than I said.
shita de wa sashi-agerarare-
 low with offer can
masenū.
 not

Omotta yori yasui. It is cheaper than I thought.
 thought cheap

Watakushi yori hoka ni Nobody knows but me.
 me than other

shiru hito wa nashi.
 know man is not

Itsumo yori kenkō desū. He is in stronger health than
 ever than robust is usual.

Seppuku suru yori hoka ni There is nothing left for it but
 harakiri do than other to commit harakiri.
shikata ga nai.
 do-side is not

A. *Ō! Fuku ka? dō* A. Hilloa! is that Fuku?
 Hilloa! how What became of you? B. Or
shita? B. Ore yori wa omaye rather what became of you?
 did me than you
san dō shita?
 how did

§ 137. *Zo* is a very emphatic particle.

Examples.

Keshite uchi ye irete You must positively not allow
positively house into admit him into the house.

wa naranai zo.
in case not become

Kataku ii-tsūketa zo. You have my strict orders.
hard ordered

Kita zo. Here he is!
has come

Kiku hodo no mono wa I tell you there is nothing
hear quantity thing worth listening to.
nai ze (for zo ye).
is not

CHAPTER X.

ADVERBS, PREPOSITIONS, CONJUNCTIONS AND INTERJECTIONS.

ADVERBS.

§ 138. The true adverb is in Japanese the form of the adjective ending in the syllable *ku*: as *hayaku*, 'quickly'; *atarashiku*, 'newly'; *yoku*, 'well.* See § 82. Many words used as adverbs are really nouns or nouns followed by particles, as *ashita*, 'tomorrow'; *sakini*, 'before'; *bakani*, 'foolishly'; *suguni*, 'at once'; or participles of verbs, as *subete*, 'generally'; *semete*, 'at least'; *nokorazu*, 'without exception.'

The present indicative of verbs is sometimes reduplicated to form an adverb, as *miru-miru*, 'à vue d'oeil', *yuku-yuku*, 'as one goes along.'

§ 139. The following list contains some of the most commonly used adverbs:—

ADVERBS OF TIME.

<i>Mō</i> , already.	<i>Mada</i> , not yet.
<i>Itsu</i> , when (interrogative).	<i>Itsudemo</i> , always.
<i>Toki</i> , ditto. (relative).	<i>Yikini</i> , soon.
<i>Miōnichi</i> , to-morrow.	<i>Mettani</i> , (with neg.) seldom.
<i>Ashita</i> , ditto.	<i>Tadaima</i> , immediately.
<i>Konnichi</i> , to-day.	<i>Mōhaya</i> , already.
<i>Kiō</i> , ditto.	<i>Sudeni</i> , ditto.

* Also contracted into *hayō*, *atarashiu*, *yō*.

ADVERBS OF TIME.

<i>Sakujitsu</i> , yesterday.	<i>Tabi tabi</i> , several times.
<i>Kinō</i> , ditto.	<i>Ichido</i> or <i>hitotabi</i> , once.
<i>Sendatte</i> , some days ago.	<i>Nido</i> or <i>futatabi</i> , twice.
<i>Nochihodo</i> , by and by.	&c. &c.

ADVERBS OF PLACE.*

<i>Koko</i> , here.	<i>Dochira</i> , where, whither.
<i>Kokoni</i> , here.	<i>Sochi</i> , there, thither.
<i>Doko</i> , where.	<i>Sochira</i> , there, thither.
<i>Dokoni</i> , where.	<i>Achi</i> , there, thither.
<i>Soko</i> , there.	<i>Achira</i> , there, thither.
<i>Sokoni</i> , there.	<i>Sakini</i> , before.
<i>Asūko</i> , there.	<i>Atode</i> , behind.
<i>Asūkoni</i> , there.	<i>Sakasama</i> , upside down.
<i>Kochi</i> , here, hither.	<i>Yokoni</i> , across.
<i>Kochira</i> , here, hither.	<i>Uyeni</i> , above.
<i>Dochi</i> , where, whither.	<i>Shitani</i> , below.

ADVERBS OF MANNER.

<i>Dō</i> , how.	<i>Dōmo</i> , howsoever.
<i>Ikaga</i> , how.	<i>Hanahada</i> , very.
<i>Kō</i> , in this way.	<i>Naze</i> , why.
<i>Kayōni</i> , in this way.	<i>Zehi</i> , positively.
<i>Sō</i> , in that way.	<i>Jōzu ni</i> , cleverly.
<i>Sayōni</i> , in that way.	<i>Yoku</i> , well.

ADVERBS OF QUANTITY.

<i>Takusan</i> , <i>taisō</i> , much.	<i>Bakari</i> , only.
<i>Donokurai</i> , how much.	<i>Ikura</i> , how much.
<i>Jiubun</i> , enough.	<i>Motto</i> , more.
<i>Sūkoshi</i> , little.	<i>Amari</i> or
<i>Ikutsū</i> , how many.	<i>Yokeini</i> } too much.

* See also §§ 18 to 24.

ADVERBS OF AFFIRMATION AND NEGATION.

He, or *hai*, yes.

Iye, no.

Mottomo, right!

He or *hai* must not be understood in too strict a sense. It is often nothing more than a polite expression of attention to what is being said. The true mode of expressing affirmation is to repeat the verb of the clause referred to.

A negative answer to a question may be expressed in a similar manner. *He* and *hai* are more used in answer to commands than to questions.

Examples.

<i>Mō kimashīta ka?</i>	Has he come yet?
<i>Kimashīta.</i>	Yes, he has come.
<i>Miōnichi tsugō wa</i> tomorrow convenience	Is it convenient tomorrow?
<i>yoroshi ka?</i> is good	
<i>Sayō desū</i> or <i>He, sayō desū.</i>	Yes, it is.
<i>He, sayō de gozaimasenū.</i>	No, it is not.

§ 140. Onomatopoeic Adverbs are common in Japanese but most of them are somewhat vulgar. They are often followed by the particle *to*.

Examples.

<i>Gata gata.</i>	of a rattling noise.
<i>Butsu butsu.</i>	grumblingly.
<i>Potsuri-potsuri.</i>	of the 'spitting' of rain.
<i>Domburi to.</i>	of falling with a 'flop.'

The adverb invariably precedes the word which it qualifies.

PREPOSITIONS.

§ 141. The Preposition should in Japanese be called the Postposition, as it always follows the noun. The prepositions have been treated of in the Chapter on Particles.

The English prepositions must often be rendered in Japanese by different parts of speech. Thus, for 'between,' we have *no aida ni*, lit. 'in the space of;' for 'beside' we must say *no soba ni*, lit. 'at the side of;' for 'over,' *koyete*, the past participle of *koyeru*, 'to cross.'

CONJUNCTIONS.

§ 142. Conjunctions in English are variously rendered in Japanese by Particles, Verbal or Adjectival terminations etc. Some have been already noticed under the head of Particles, and hints as to translating them into Japanese will also be found in Chapter XI.

INTERJECTIONS.

§ 143. As in other languages Interjections are merely exclamations, and can scarcely be said to have any grammar. The principal are:—

Oi, Halloa!

Aita, Ah! of pain.

Oya, Oh! of surprise—used chiefly by women.

He, (rising accent) of surprise and admiration.

Yai, of terror.

Dokkoi, when lifting a heavy weight, or otherwise exerting oneself.

Sā, of inciting a person to do something.

Mā, of satisfaction, surprise, etc.

The *ne* so common in the vulgar Yedo dialect (in other parts of Japan it is *na* or *nō*) is a sort of interjection. It has very little meaning, and merely serves to draw the attention of the person addressed. It has about the same force as the meaningless, 'you know,' sometimes heard in English conversation. *Yoroshi ne*, 'it is good, is it not?' *mata miōnichi o ide nasaru ne*, 'you will come again to-morrow, won't you?' *sore kara ne*——, 'after that, don't you know——'

Ne is little used by men.

CHAPTER XI.

ENGLISH WORDS INTO JAPANESE.

§ 144. At the risk of some repetition, it has been considered desirable to give a few notes on the mode of rendering into Japanese some common English words.*

§ 145. 'Although' or 'though.' *Keredo* with indicatives or verbal forms of adjectives, as *itta keredo* 'although he went,' *samui keredo* 'although it is cold'; participle and *mo* or adverb and *te mo*, as *itte mo* 'although having gone,' *samukû te mo* 'though cold'; concessive form, as *ikedomo* 'although (he) go,' *samukeredo*, 'although cold.'

§ 146. 'And.' Connecting nouns, *to*, which is often repeated after the last noun, as *sake to sakana*, 'wine and fish;' *kore to are to*, 'this and that:' *ni*, as *kashi ni kuda-mono* 'cakes and fruit.' Sometimes the nouns are simply placed together as *sake sakana* 'wine and fish.' See also *dano*, § III and *no*, § 122. Connecting verbs, 'and' is expressed by putting the first verb in the participle form, at least where the action of the first verb is conceived as preparatory or preliminary to that of the one succeeding it, as *tokkuri wo akete motte koi*, 'open the bottle and bring it here.' In other cases, and at the beginning of a sentence, *soshite* or *sore ni* is used for 'and.' When Adjectives are joined by 'and,' the first is usually put in the adverbial form followed by *te*, as *yasukûte atatakai* 'it is cheap and warm. See also *shi*, § 126, and *de*, § III.

* The subject of this chapter has been more fully dealt with in Dr. Imbrie's excellent 'Japanese Etymology.' Messrs. Satow and Ishibashi's Dictionary should also be consulted.

§ 147. 'As.' 'As you know,' *go zonji no tōri*, lit. 'the manner of your knowing'; 'as you say,' *ossharu tōri*; 'as dear as that,' *sore hodo takai*; 'as many as possible,' *narutake* or *narubeku takūsan*; 'as soon as finished,' *deki-shidai* or *deki-agaru to sugu ni*; 'as far as,' *made*; 'as it is,' *sono mama*; 'as I was going out,' *deru toki*; 'just as I was going out,' *deru tokoro de*; 'the same as mine,' *watakushi no to onaji koto*.

§ 148. 'Because.' *Kara, yuye, yuye ni*, all of which are used after verbs in the indicative mood and adjectives in the verbal form: 'because why,' *naze nareba*; 'Oh! just because,' *naze demo*.

§ 149. 'Before' is usually *no maye ni*, as *me no maye ni*, 'before one's eyes'; *Nichi-yō no maye ni*, 'before Sunday'; *maye ni kiita*, 'I heard before'; *deru maye ni*, 'before he goes (or went) out.' 'Before he comes' may be rendered *kimasenū uchi ni* or *kuru maye ni*.

§ 150. 'But.' Instead of a conjunction like our 'but,' the constructions with *mo* or the concessive forms described in § 145 are preferred. See also under *ga*, § 123.

At the beginning of a sentence, 'but' may be rendered by *shikashi, shikashi nagara, datte, daga*, or *demo*. 'There is but one,' *hitotsu shika nai*.

§ 151. 'Can,' 'could.' 'I can go,' *iku koto ga dekiru, ikareru*; 'you can go,' (permission), *ittemo yoroshī*; 'can't you come?,' *o ide nasaru wake ni wa mairimasenū ka?*; 'I could not come,' *kuru koto wa dekimasenanda, koraremasenū d'atta*.

§ 152. 'If.' 'If' is usually expressed by one of the Conditional or Hypothetical terminations of Verbs, the participle and *wa*, or the indicative with *toki wa* or *to*.

To for 'if' is often preceded by a present tense where we should expect a past, as *atarashi no desū to ikenai kara kareta no motte kimashita*, 'as it would not have done if it had been a new one, I brought a seasoned one.' 'Even if' is expressed by the participle and *mo*, in which case the verb is sometimes preceded by *tatoye*, 'supposing that.' *Moshi* is sometimes prefixed to the verb when a mere hypothesis is intended. *Man-ichi*, 'one in ten thousand,' followed by the indicative with *toki wa*, may be used when a bare possibility is spoken of.

§ 153. 'May,' 'might.' 'You may go,' (permission) *itte mo yoroshi*; 'there may be some,' *aru ka mo shirenū*; 'so that all may hear,' *mina ni kikoyeru yōni*; 'I think I may perhaps go,' *ikō ka to omou*; 'I said you might go,' *itte mo yoroshi to itta*; 'you might have warmed my clothes,' *kimono de mo attamete okeba yoi ni*.

§ 154. 'Must.' 'I must go,' *ikaneba naranū, ikanakūte wa naranū, ikanai to narimasenū*; 'you must have noticed that pretty woman,' *ano bijin wa me ni tsukanū hadzu wa nai*; 'you must be aware,' *go shōchi no nai hadzu wa nai*; 'you must have been bored' *sazo go taikutsu de'mashitarō*. See also §§ 59, 94, 95.

§ 155. 'Or.' *Ya* between two nouns; *ka* repeated with both alternatives. See §§ 132 and 115. 'Or' is sometimes not expressed, as *go roku nen*, five or six years; *go shinzō omaye nomitakereba*, 'if your wife or you wants to drink.'

§ 156. 'Ought.' 'You ought not to do that,' *sō shite wa sumanai*; 'what ought I to do?' *dō itashitara yokarō?* 'I ought to have told you my name,' *namaye mōshi-agereba yoroshiu gozarimashita*. See also §§ 95 (*beki*) and 105 (*hadzu*).



§ 157. 'Should.' 'If any one should come,' *moshi mo hito ga kitara*; 'if you had not fired, I should have been killed,' *anata wa teppō wo utanakereba, watakushi wa inochi wo torarete shimau no da*; 'you should go at once,' *sugu ni o ide nasaru ga yokarō*; 'if that should happen,' *moshi sō iu koto ga atta toki ni wa*; 'if I had time, I should go,' *hima ga attara, ikō ga*. See also 'ought' and 'must.'

§ 158. 'That.' 'That' as a conjunction is usually *to* (see § 129). 'Please tell (your master) that it is somebody who has a trifling request to make of him,' *sūkoshi go irai no suji ga atte maitta mono da to kō itte kure*. Other modes of rendering 'that;' 'I am sorry that I did not do so sooner,' *hayaku shi-nakatta ga zannen da*; 'take care that it does not catch fire,' *hi ga kakaranai yō ni yōjin shiro*. For 'that' as a relative and as a demonstrative pronoun see §§ 20, 21 and 28.

§ 159. 'Think' is in Japanese *omou*. 'I think of going,' *ikō to omou, ikō ka to omou*. Other ways of translating think: 'what do you think of doing,' *ikaga nasaru tsumori desū*; 'I think he has come,' *mō kimashita to omotte imasū, mō kimashitarō*; 'I think he will go,' *ikimasū deshō*; 'I don't think it is ready,' *mada shitaku wa dekimasū mai*.

§ 160. 'To.' For 'to' as a preposition with nouns see *ni, ye* and *made*, Ch. IX., §§ 121, 134. and 118.

Where it is used with verbs to form an infinitive mood 'to' must be variously translated according to circumstances, as 'I am unable to go,' *iku koto ga dekinai*; 'I want to go,' *ikitai*; 'I have to go,' *ikaneba naranū*; 'it is too late to go,' *mō iku ni wa osoi*; 'do you intend to go?' *iku tsumori ka*; 'tell him to go,' *ike to itte o kure*: 'tell him to send me some money,' *kane wo okuru yō ni hanashite*

kure ; 'it is easy to go,' *iku koto wa yasui* ; 'he promised to come,' *kuru to yakūsoku shita* ; 'it is arranged that he is to go,' *iku koto ni kimatta* ; 'he has gone to buy,' *kai ni itta* ; 'it won't do to be late,' *osokū te wa ikenai*.

§ 161. 'Want.' 'I want money,' *kane ga iru* ; 'I want to go,' *ikitai* ; 'I don't want to go,' *ikitaku nai* ; 'do you want this?' *kore wa o iriyō desū ka ?*, *kore wa hoshī ka ?* ; 'I want to buy,' *kai ni kimashita*.

§ 162. 'Would.' 'He said he would go,' *iku* (or *ikō*) *to itta* ; 'I thought you would be here,' *koko ni o ide nasaru d'arō to omotta* ; 'I would have come today but—' *konnichi kuru no deshita ga—* ; 'if he came, what would you do,' *kitara dō nasaru* ; 'it would have been better if he had gone,' *itta hō ga yok'atta*, *ittara yok'atta*.

'I would get some tea ready, only the fire has gone out,' *cha wo irerunda (ireru no da) ga, hi ga kiyete shimatta* ; 'if my father had been alive, I am sure he would have been pleased,' *ottotsusan go zanjō nara, o yorokobi nasaimashō*.

CHAPTER XII.

HONORIFIC AND HUMBLE FORMS.

§ 163. One of the chief difficulties which confront the foreigner whose ambition it is to speak Japanese with accuracy and propriety is the use of the honorific and humble forms of expression. Grammatical rules, however, go but a short way in teaching their use, and much must be left to the student's experience and observation.

It may be taken that the honorific forms are chiefly appropriated to verbs, nouns, and pronouns in the second person, though they are also used in speaking respectfully of absent persons. The humble forms belong to the first person, and the polite termination *masū* is used indiscriminately with all three persons.

It will be seen below that there is a considerable variety of honorific and humble expressions, varying according to the rank of the person addressed. But even in speaking to the same person, forms, the neglect of which on a first introduction or on other formal occasions would be a gross breach of decorum, may be dropped without offence in the heat of an argument, or in the freedom of more familiar intercourse. Women use honorifics more than men, and they are less frequent in dependent than in principal clauses.

§ 164. Respect and humility are indicated in the following ways :—

1. By special honorific or humble nouns, pronouns or verbs.*
2. By honorific prefixes.
3. By honorific suffixes.

§ 165. Honorific and humble nouns.

Examples.

Neutral.	Humble.	Honorific.
<i>Ko</i> or <i>kodomo</i> , child.	<i>Segare</i> (my son).	(<i>Go</i>) <i>shisoku</i> (your son).
<i>Kanai</i> , wife.	—	<i>Saikun</i> (your wife).
<i>Iye</i> , house.	—	(<i>O</i>) <i>taku</i> (your house).

Chinese words are commonly considered more elegant than their Japanese synonymes, and are therefore sometimes preferred in polite speech. Thus for *o sake*, *go shiu* is considered a more polite term; *go ran nasare* 'look' is preferred to *o mi nasare* and *go zonji de gozarimasu*, 'you know,' is always said instead of *o shiri nasaru*.

It is chiefly in speaking of the relations of one's self and of others, more particularly of the person addressed, that humble and honorific words are used. Special humble nouns are, however, not very numerous, the absence of honorific forms being usually considered sufficient. The following list of relations which has been taken, with some alterations, from Mr. Satow's 'Kuaiwa Hen' will serve as a guide to the use of these words. With some, the honorific prefixes described in § 167 are used, or the suffixes mentioned in § 168.

RELATIONS.

Another's wife.

One's own wife.

o kami san { all under
the rank of
samurai.

niōbō.

* The honorific and humble distinctions of pronouns have been already noticed in Chapter IV.

<i>go kanai</i>	} lower rank of official.	<i>sai.</i>
<i>saikun</i>		<i>kanai.</i>
<i>oku san</i>	} gentlemen of rank.	<i>kanai.</i>
<i>oku sama</i>		
<i>go naishitsu</i>		

Old-fashioned people sometimes say *gusai* ('stupid wife') for their own wives.

Another's husband.

danna.

teishi (familiar).

go teishi.

One's own husband.

tsure-ai (by the lower class).

danna or *teishi.*

yado.

But in general the husband's surname is used both in addressing the wife and by her in speaking of her husband, in the former case with *san* added, in the latter without *san*

Another's father.

go sompu.

ototsu san (to children).

One's own father.

oyaji.

chichi.

Another's mother.

go bokō.

haha sama.

okka san (to children).

go rōbo (when aged).

One's own mother.

haha.

o fukuro.

okka (by children).

Another's grandfather.

go sofū sama.

go sofū.

o jī sama } to children.
o jī san }

One's own grandfather.

sofū.

jiji.

Another's grandmother.

go sobo.

o bā san (to children).

One's own grandmother.

sobo.

baba.

Another's brother.

o ani san (elder).

go sonkei (do).

go shatei sama (younger).

go shatei (do).

otōto go (do).

One's own brother.

ani.

otōto.

Another's sister. <i>o ane san</i> (elder). <i>ane san.</i> <i>o imōto go</i> (younger).	One's own sister. <i>ane.</i> <i>imōto.</i>
Another's son. <i>go shisoku.</i> <i>o musūko san.</i> <i>go sōriō</i> (eldest). <i>go jinan</i> (second). <i>go sannan</i> (third).	One's own son. <i>segare.</i> <i>musūko.</i> <i>kodomo</i> (also of daughters). <i>sōriō.</i> <i>jinan.</i> <i>sannan.</i>
Another's daughter. <i>go sokujo.</i> <i>o musūme go.</i> <i>o jō san.</i>	One's own daughter. <i>musūme.</i>

Oji and *oba* are used for one's own uncle and aunt ; the same words followed by *san* or *sama* for another's.

Oi and *mei* are used for one's own nephew and niece ; *oi go sama* and *o mei go sama* for another's.

Another's father-in-law and mother-in-law are *shiuto go*, *shiutome go* ; one's own simply *shiuto*, *shiutome*.

Similarly one's own son-in-law is *muko*, another's *o muko san* ; daughter-in-law (own) *yome* or (another's) *o yome go* ; grandchild (own) *mago* or (another's) *o mago* ; cousin (own) *itoko* or (another's) *o itoko* ; adopted son, (own) *yōshi* or (another's) *go yōshi*. *San* or *sama* may be added to any of the above honorific forms.

Children, and to some extent women, add *san* in speaking of their own elder relations. They say, for instance, *ane san* for 'my elder sister,' *okka san* for 'my mamma.'

The words used of one's own relations may also be used of the relations of third persons to whom no special respect is due, or even of the relatives of the person addressed when the latter is of a rank decidedly inferior to the speaker.

To one's servant, one says *omaye no chichi* or *omaye no oyaji* for 'your father.'

Segare and *gusai* can only be used of one's own son, and one's own wife.

§ 166. Honorific and humble verbs. Honorific verbs are of two kinds (a) where a wholly different word is substituted for the ordinary verb and (b) where the causative or potential (passive) verb is put instead of the simple verb, on the principle that it is more respectful to say that a person has caused a thing to be done or has been able to do it than merely that he has done it. Humble verbs belong exclusively to the first of these two classes.

Examples.

(a)

Neutral.	Humble.	Honorific.
<i>Suru</i> , to do	<i>Itasu</i> or <i>'tsukamatsuru</i>	<i>Nasaru</i> or <i>asobasu</i> .
<i>Iku</i> , to go	<i>Mairu</i>	<i>O ide nasaru</i> or <i>irassharu</i> .
<i>Iu</i> , to say	<i>Mōsu</i>	<i>Ossharu</i> .
<i>Yaru</i> , to give	<i>Ageru</i>	<i>Kudasaru</i> or <i>tamau</i> .
<i>Taberu</i> , to eat	—	<i>Meshi-agaru</i> .
<i>Omou</i> , to think	—	<i>Oboshimesu</i> .

(b)

<i>Doitsu no Kōtei ga</i> Germany Emperor <i>shinaremashita</i> . was able to die.	The German Emperor is dead.
<i>Daijū ga deraremashita</i> . H. E.	His Excellency (used of Ministers of State) has gone out.
<i>Himei ni</i> without command (i. e. of <i>shinaremashita</i> . Heaven) died.	He died a violent death.
<i>O machi asobase</i> .	Be pleased to wait.

§ 167. Honorific Prefixes. The honorific prefixes *o* and *go* are used before nouns, verbs and adjectives, as indications of respect. They generally, though not invariably, show that the words with which they are used are in the second person or have something to do with the person addressed, and they therefore render to a large extent unnecessary the use of pronouns of the second person. Thus *o mūma*, *o kuruma* will usually mean 'your horse,' 'your jinrikisha' without the addition of any personal pronoun. Sometimes however the pronoun understood is not in the possessive but in some other case. *O negai*, for example, usually means 'a petition to you' and *o mūma* may only mean 'a horse for you,' as in the phrase *osore-itta o mūma de gozarimasū*, 'it is a fear-entered honourable horse' i.e. 'it is a horse I am ashamed to offer you.' The phrase *o saki ye* means 'before you.' It is an apology for going on ahead of or leaving before the person addressed. *Go henji* (honorable answer) may mean according to circumstances, either 'your answer' or 'an answer to you'; *go burei* either 'your impoliteness' or 'impoliteness to you.'

Sometimes the honorifics are intended by way of respect to the objects to which they are applied. There are words with which the lower classes use them almost invariably, partly from this reason, and partly no doubt from habit. 'The sun' for example is *o tentō sama* with women of the lower class, 'cold water' is *o hiya*, 'hot water' *o yu*, 'food' *go zen*, 'cash' *o ashi*, 'a Buddhist temple' *o tera* etc. etc.

O is a word of Japanese origin, no doubt connected with *ōki*, 'great,' and is ordinarily prefixed to Japanese words. *Go* is used before Chinese words. But neither of these rules is without exceptions. A good number of Chinese words

have become so assimilated that their Chinese origin is overlooked, and they are no longer recognized as strangers. They therefore take the native prefix, while on the other hand one or two Japanese words have come to be sometimes preceded by *go*. Ex. *O taku*, 'your house;' *o kyaku*, 'a guest;' *o tokei*, 'your watch;' *go mottomo*, 'you are right;' *go* (or *o*) *yururi to*, 'at your ease' (in pressing a guest to stay longer).

A very common use of *o* is with the stems of verbs in the second person followed by the honorific verbs *nasaru* or *asobasu* as *o kashi nasare* 'lend,' *o kashi nasatte kudasare*, 'please be kind enough to lend me,' *o machi asobase*, 'be good enough to wait, sir.'

This combination is very common in the imperative mood when *nasare* is sometimes contracted into *na* or even omitted altogether. But in such cases the honorific force almost entirely disappears. *O machi na* or *o machi* 'wait' would only be used to servants or members of one's own family.

O is also used before the stem followed by the humble word *mōsu* in the first person, so that this construction comprises an expression of respect for the person addressed with a humble reference to oneself. Ex. *O negai mōshimasū* 'I ask a favor of you, *o tanomi mōsu** 'I pray you.'

O may also be used with adjectives. Ex. *O samuu gozarimashō* 'I am sure you are cold,' *o wakō gozarimasū* 'you are young.'

In the compound *gozarimasū* or *gozaimasū*, so common as a polite substitute for the verb *aru* 'to be,' *go* is not a honorific particle indicative of respect to the person who is the subject of the verb, but like *masū*, its use implies

* This phrase or *o tanomu*, *tanomu* or *o tanomi moshimasū* is called out by the visitor to a Japanese house instead of knocking or ringing a bell.

courtesy to the person addressed whatever may be the nominative to it. When we say *watakūshi de gozaimasū* 'it is I,' *are de gozaimasū* 'it is he,' there is no intention of speaking honorifically of oneself or of him; the courtesy implied by the use of *go* is all intended for the benefit of the person addressed.

§ 168. HONORIFIC SUFFIXES.

The Plural Suffixes *gata* and *tachi* and in a less degree *shiu* have a moderately honorific force: *ra* and *domo* are used when no honorific meaning is intended.

Sama, the original meaning of which is 'appearance,' is used after the name, description or title in addressing or in speaking respectfully of superiors, more especially by servants to their masters, and by tradespeople to their customers. It indicates much the same degree of respect as our 'Sir.' Ex. *Danna sama* 'Sir,' *anata sama* 'your honour,' *Takeda sama* Mr. Takeda, *oku sama* 'the honourable interior of the house,' i.e. 'the lady of the house,' *kōshi sama* 'the Minister,' *Tenshi sama* 'the Mikado,' *ō Tentō sama* 'the sun,' *tono sama* (to daimios) 'your Lordship.' It is also used with a few other words, as *go kurō sama* 'thanks for your trouble,' *o sewa sama* 'I am much obliged to you.' *Kochira sama*, *achira sama* are highly respectful expressions for *kochira*, *achira*.

San, a contraction of *sama*, corresponds roughly to our Mr., Mrs. or Miss. It is used chiefly between equals, occasionally to superiors and even to inferiors when one wishes to be civil. It is not used with reference to one's own relations or in addressing one's own servants. 'My father' is not *oyaji san* but simply *oyaji*. *San* may be added either to the personal name or to the surname. In the case of women *o* is usually prefixed at the same time, when the

personal name is used, as *O Tora san* 'Miss Tora.' To one's own servant or wife the personal name with or without *o* is used. A wife does not speak of or call her husband——*san*; a concubine does. In speaking of her husband in the third person, a wife generally says *yado* 'the house' or *teishiu* (pron. *teishi*), 'husband.' *San* is not used to one's friend's servants. But to the servants of strangers *don* should be used instead of *san*. 'Madame' is *oku san* or in a lower class of society *o kami san*. 'Mademoiselle' is *o jō san* or *o musume go*. In the third person for Mrs. A——, A—— *san no go kanai* or *saikun* is the proper expression. *San* is much used after names of trades and professions, as *daiku san* 'the carpenter,' *bantō san* 'the merchant's clerk,' *isha san* 'the doctor,' both in the second and in the third person.

Children use to each other the first part of the personal name with or without *san*. One's own male servants are addressed by their personal names which are mostly abbreviated, as *Tsune* for *Tsunesaburō*. Little boys up to five or six are called *bō chan* (for *bō san*).

Dono is little used in speaking but its contraction *don* is used in addressing or in speaking of the servants of others, also by female servants and *bantos* (merchant's clerks) to each other.

Kun is the word in use by students for Mr.. It is familiar, like the use of the bare surname in English. The surname without any addition is an exceedingly familiar form of address, and is little used.

As an example of the use of these suffixes, take your servant. His full name is *Ikeda Torakichi*, *Ikeda* being the surname and *Torakichi* the personal name. You will

address him as *Tora* or *Torakichi*; his intimates of his own rank will call him *Tora san* or perhaps *Ikeda san*; his wife *Ikeda*, and strangers *Ikeda san*; if his son goes to the university or is drawn as a conscript, he will be called by his comrades *Ikeda kun*, and if he becomes an official his subordinates will address him and speak of him as *Ikeda sama*.

On visiting cards, the personal name, surname and title or official rank only are written. No *san* or other similar suffix is used.

Go is used as a suffix after a few names of relationships. See the Table in § 166.

§ 169. The above modes of expressing respect or humility are generally found in combination. Thus the phrase *o ide nasaremase* includes the honorific particle *o*, the special verbs *ideru* instead of *iku* or *kuru*, and *nasaru* for *suru*, and the potential form *nasareru* for *nasaru*.

Masu was originally a honorific. As now used, it expresses neither respect nor humility but is a polite termination which may be used indiscriminately with any person of the verb. It should be remembered that *masū* is an element of the contracted forms *desū*, *deshita* and *deshō*, which are therefore somewhat more polite than *da*, *datta*, and *darō*. But a contracted form which contains a honorific or polite form is always much less respectful than the uncontracted form. The politeness implied in the use of *masū* is always for the benefit of the person addressed, and not of third persons.

It should not be used to servants or coolies.

§ 170. Examples of Honorific and Humble expressions. See also the extracts in Chapter xvi.

Nouns.

- A. Go shiu (for sake) wa ikaga de gozarimasū?* *B. Hai,*
how is
chōdai itashimashō.
receive will do
- O tsumuri (for atama) kara saki* *Shall I do your head first,*
head from first *Sir? (a shampooer asks).*
ni itashimashō ka?
shall do ?
- Go zen (for meshi) ga deki-* *Dinner (breakfast or supper) is*
meal *ready, Sir.*
mashita.
- Go zen tsubu de tsukete* *Stick it on with some boiled*
boiled rice grains having *rice.*
o kure.
stuck give
- A. Yū go han wa mada de* *A. Have you not had supper*
gozaimasū ka? B. He ; yū-meshi *yet? B. No, not yet.*
wa mada desū.

Verbs.

- O machi mōshite (humble for* *I was waiting for you.*
wait doing
shīte) orimashita.
remained
- Kataku go chiukoku mōshi-* *I strongly advise you.*
hard advice do
masū (humble for suru).
- Go konrei asobasanai (hono-* *Before you perform the marriage.*
marriage do not
rif. for suru) uchi.
within
- O suki asobasu ongaku.* *The music which your Lord-*
like do music *ship is so fond of.*
- Oki-tamaye.* *Have done. (student's lan-*
put give *guage).*
- O rei wo o uke mōsu hodo* *It is not worth being thanked*
thanks receive do amount *for.*
no koto de wa gozaimasenū.
thing is not

<i>O hima no toki o hanashi</i> leisure time talk	When you have time, please come and have a chat.
<i>ni irasshatte (for kite) kudasare.</i> having come give	
<i>Donata de irasshaimasū ka?</i> who are (for aru)	May I ask who you are, Sir?
<i>Nan'to osshaimashita?</i> what say (for itta)	What did you say, Sir?
<i>Miönichi o kayeshi mōshimasū.</i> tomorrow return do	I will return it tomorrow.
<i>Haiken shitemo</i> see having done even	May I see it?
<i>(for mitemo) ii no desū ka?</i> good is it	
<i>Haishaku shite wa</i> borrow having done	Would it be any harm if I borrowed it?
<i>warui ka?</i> bad	

Honorific Prefixes.

<i>O toshi wa o ikutsu ni o</i> year how many	What age are you?
<i>nari nasaru?</i> become do	
<i>O toshi ni shite wa o tassa</i> year robust	You are a robust man for your age.
<i>de gozarimasū.</i> is	
<i>O medetō gozarimasū.</i> beautiful	I beg to compliment you. (a new year's greeting, also used at wed- dings etc.)
<i>O yakamashiū gozarimashita.</i> noisy	I have been making myself a nuisance to you.
<i>Makoto ni o sewa da.</i> truly trouble	I am much obliged to you (said ironically or to inferiors).
<i>O atsuu gozarimasū.</i> hot	It is hot.
<i>O shidzuka ni irasshaimase.</i> quietly be, go or come.	Go in peace. (to a departing guest).
<i>Danna wa o uchi ka?</i> master within	Is your master at home?

<i>Oku sama wa o uchi ka?</i>	Is your mistress at home?
<i>He, o rusu de gozarimasū.</i> absent	No, he (or she) has gone out.
<i>O dekake de gozarimasū.</i>	Ditto.
<i>O urami ni wa sonjimasenū.</i> hate not think	I don't hate you for it.
<i>Anata wa o wakai kara.</i> you are young because	Because you are young.
<i>Anata no o kangaye de wa.</i> opinion with	In your opinion.
<i>O kage de.</i> shadow with	Thanks to you.
<i>O jama wo itashimashita.</i> interference did	I apologize for having interrupted you.
<i>Doko ni o sumai desū ka?</i> where dwell is	Where do you (or your father, master etc.) live?
<i>Otoko no o ko desū ka; onna</i> male child is female <i>no o ko desū ka?</i> child	Is it (your friend's child) a boy or a girl?
<i>Danna! o mukai ni mairi-</i> master meet have <i>mashita.</i> come	I have come to meet you, Sir.
<i>O machi nasare.</i>	Wait.
<i>Koko ni kite o kure</i> here having come give (<i>nasare</i>).	Come here.
<i>O aki ni nattara wata-</i> empty when became <i>kūshi ni kashite kurenu ka?</i> me having lent give not	Won't you lend it to me when you have done with it?
<i>O tsuki sama ni suppon da.</i> moon tortoise	It is as different as chalk from cheese.
<i>Yoku o tadzune kudasatta.</i> well visit have given	Thank you for coming to see me.
<i>O kinodoku sama.</i> mind of poison	I am sorry for you.
<i>O machidō deshita.</i>	I have kept you waiting.

<i>Gō mendō de gozaimashō</i> trouble will be	It will be troubling you very much, but—
<i>ga—</i>	
<i>Go shimpai ni wa oyobi-</i> anxiety reaches	You need not be anxious.
<i>masenū.</i> not	
<i>Go katte shidai.</i> convenience according to	Just as you please.
<i>Goran nasai!</i>	Look!
<i>Gomen nasai!</i>	Pardon me! : I beg your pardon.
<i>Gyoi (for go i) ni gozaimasū.</i> hon. opinion is	Your Honour is quite right.
<i>Mada go menkai mōshimasenū</i> yet meeting do not	I have not met you before.
<i>deshita.</i> was	
<i>Go yenrio naku—</i>	Without ceremony.
<i>Sazo go shiushō de</i> surely sorrow	You must surely be in great grief (a common expression of condolence).
<i>gozaimashō.</i> will be	
<i>Iro iro go yakkai ni</i> all kinds of assistance	I am under all kinds of obligations to you.
<i>narimashita.</i> become	
<i>Goran no tōri.</i> see manner	As you see.
<i>Tōke no go shisoku</i> this house son	Your son Hayazō.
<i>Hayazō kun.</i> Mr.	
<i>Go isshin maye.</i> restoration before	Before the Restoration (of the Mikado's power in 1868).

Suffixes.

<i>O kyaku sama ga miyema-</i> visitor has be-	A visitor has arrived, Sir.
<i>shita.</i> come visible	

A. *Uyeki-ya san! kono ki* A. Gardener! is not this tree
 gardener this tree dying? B. Yes. Sir; I'll trans-
wa kareru ja nai ka? B. plant it over there.
 wither
He! achira sama ye
 there to
uye-kayemashū.
 plant change.

Danna sama ni mōshi-wake My conduct has been inexcus-
 master excuse able, Sir.
ga gozarimasenū.

Yome go san no go biōki How is your daughter-in-law?
 daughter-in-law illness
wa ikaga de gozaimasū?
 how

Kono fujin gata wo Show these ladies to the waiting
 ladies room.

kūsokujo ye go annai
 restingplace to guidance
mōshi-agero.
 do

§ 171. The word 'come!' (imp. mood) in a gradually ascending scale of respect towards the person addressed.

Koi. To children or animals, and to servants, coolies etc. in giving short orders.

O ide. Familiar.

O ide na. Ordinary form among equals.

O ide nasare.

Irasshare. To superiors.

O ide nasaremase.

Irassharemase To persons much superior in rank.

O ide asobase. Exceedingly respectful.

O ide asobashimase.

If the word 'please' is introduced, the scale will be as follows:—

Kite kurero.

Kite kure.

Kite kure na.

Kite o kure.

Ki tamaye.

Student's language.

Kite kudasare.

O ide kudasare.

O ide nasatte kudasare.

O ide wo negaimasū.

Irasshatte kudasare.

Irasshatte kudasaimase.

§ 172. CONTEMPTUOUS FORMS OF EXPRESSION.

Some nouns have a contemptuous force, as *tsura* 'rueg,' for *kawo* 'face,' *yatsu* 'fellow,' for *hito* 'man.'

Examples of Contemptuous Verbs are—

Kuu or *kurau*, 'to eat' for *taberu*.

Useru, 'to go away' for *iku*.

Ketsukaru, 'to be' for *aru* or *oru*.

Agaru with the stems of verbs is a contemptuous auxiliary, as *kono baka yarō me nani wo nukashi-agaru?* 'What is this —— fool gabbling about?'

Me is used after nouns as a contemptuous suffix, as *chikūshō me* 'beast,' *ama me* 'hussy,' *berabō me* 'scoundrel,' *yarō me* 'low fellow.'



CHAPTER XIII.

SYNTAX.

ORDER OF WORDS IN A SENTENCE.

§ 173. The first place in a Japanese sentence is occupied by the nominative case, the next by the indirect object of the verb or by a noun followed by a postposition, the third by the direct object of the verb (accusative case) and the last by the verb or the adjective in the verbal form. Ex. *Watakūshi wa uchi ni tabako wo nomanū*, 'I don't smoke (lit. 'drink') tobacco in the house;' *tenki wa sakujitsu kara atsui*, 'the weather is hot since yesterday.'

Exception. In comparisons the object with which the comparison is made is usually, but not always, put first. Ex. *Kono yama yori are wa takai*, 'this mountain is higher than that.'

§ 174. Qualifying words or phrases precede the words which they qualify. Thus:—

(a) The adjective and the verb in the attributive form precede the noun to which they belong, as *yoroshi hito*, 'a good man,' *kuru hito* 'the man who comes.'

(b) The adverb precedes the verb, adjective or adverb which it qualifies, as *goku hayaku* 'very early,' *goku hayai* 'very early,' *hayaku koi* 'come quick.'

(c) The noun followed by the possessive particle *no* or *ga* precedes the noun to which it is joined, as *hito no chikara* 'a man's strength,' *kin no tokei* 'a gold watch.'

§ 175. Particles indicating number and case, with *wa*, *ya*, *ga*, *mo*, *ka*, *to*, or *nagara*, come after the noun, as *yama ni* 'to the mountain,' *kore ka* 'is it this?' Roughly speaking they come in the following order:—plural particles; *to* or *nagara*; case signs; *wa*, *ga*, *ya*, *mo*, or *ka*, but to this there are numerous exceptions.

§ 176. The signs of gender *o* and *on*, *me* and *men* and the honorifics *o* and *go* are put before the word to which they belong. But these are really qualifying words, and fall under the rule in § 174.

§ 177. Expressions denoting time precede expressions denoting place and a general expression precedes one that is more precise. Ex. *Itsu Kōbe ni ikimasū ka?* 'when are you going to Kobe?'; *konnichi go ji ni o ide nasare*, 'come at five o'clock today.'

But this rule is by no means rigidly observed.

§ 178. Conjunctions and interrogative particles are placed at the end of the clause or sentence to which they belong. Ex. *Kane ga arimasenū kara*, 'because I have no money; *naze nai ka?* 'why have you none?'

§ 179. Dependent clauses and participles precede the principal verb of the sentence.

<i>Kane ga aru toki,</i>	<i>kaimashō.</i>	I intend to buy some when
money	is time will buy	I have the money.

<i>Furu kimono wo utte,</i>	Having sold her old clothes,
old clothes having sold	she bought new ones.
<i>atarashi no kaimashita.</i>	
new bought	

Clauses ending in *kara* occasionally follow the principal clause of the sentence. Ex. *Giosha san, basha wo tomete kure, koko ni oritai kara*, 'Driver, please stop the carriage: I want to get down here.' But in these cases, the latter clause is really added by way of an afterthought.

INDIRECT NARRATION.

§ 180. In European languages, a sentence when reported by another person changes its form considerably. If I say 'I will go,' another person in reporting my promise, says 'he said he would go,' 'will' being changed into 'would,' and 'he' substituted for 'I.' In Japanese no change takes place, and the fact that the sentence is a quotation is indicated simply by the particle *to* placed after it. Thus 'I will go' is *iku*; 'he said he would go' is *iku to iimashita*. See *to*, p. 146.

APOSIOPESIS.

§ 181. The Japanese are very fond of breaking off a sentence in the middle leaving the remainder to be understood. This habit of theirs explains many apparent anomalies.

Examples.

O rusu nara, sashi-oki de If he is absent, it will be
absent if is leave sufficient to leave it, so (don't
yoroshī kara (motte kayeruna): bring it back again).
is good because

Daiku wo yonde Call a carpenter.
carpenter having called
(*o kure*).
give

O kure is itself an example of this practice, *nasare* being omitted after it.

Dōzō kannin shite Please have patience with me.
please patience having done
(*kudasare*).

COORDINATION.

§ 182. The Rule by which, when two or more Verbs or Adjectives are coordinated in a sentence, the last only takes the inflection or particle belonging to all, the others being

put in the indefinite form, has been already explained in §§ 46 and 82.

A somewhat similar rule applies to nouns. Particles which belong to several nouns are not put with each of them, but only with the last of the number. We do not say for example *niōbō wo kodomo wo sutete nigemashīta* but *niōbō kodomo wo sutete nigemashīta*, 'he ran away abandoning his wife and children.'

CHAPTER XIV.

TIME, MONEY, WEIGHTS AND MEASURES.

YEARS.

§ 183. The Japanese have two modes of reckoning years. One is by means of a cycle of twelve years, to which the names of the twelve signs of the Japanese zodiac have been given. These signs are :—

- 1876 *Ne*, the rat.
- 1877 *Ushi*, the bull.
- 1878 *Tora*, the tiger.
- 1879 *U* (for *usagi*) the hare.
- 1880 *Tatsu*, the dragon.
- 1881 *Mi*, the serpent.
- 1882 *Mūma*, the horse.
- 1883 *Hitsuji*, the goat.
- 1884 *Saru*, the monkey.
- 1885 *Tori*, the cock.
- 1886 *Inu*, the dog.
- 1887 *I*, the wild boar.
- 1888 is again *Ne*, and so on.

This mode of reckoning is not much used now except in referring to the year of one's birth.

The other plan is by means of periods of uncertain length distinguished by a special name (*nengō*). These periods were formerly fixed arbitrarily, but it has been announced that in future they will coincide with the reigns of the Mikados. The present year (1888) is the 21st year of *Meiji*. The Japanese year now coincides with our own and begins on the 1st January.

MONTHS.

§ 184. The Gregorian calendar has been introduced in Japan for the month as well as for the year.

The months are called:—

January,	<i>shō</i>	<i>gatsū.</i>	August,	<i>hachi</i>	<i>gatsū.</i>
February,	<i>ni</i>	„	September,	<i>ku</i>	„
March,	<i>san</i>	„	October,	<i>jiu</i>	„
April,	<i>shi</i>	„	November,	<i>jiu ichi</i>	„ or
May,	<i>go</i>	„		<i>shimotsuki.</i>	
June,	<i>roku</i>	„	December,	<i>jiu ni</i>	<i>gatsū,</i>
July,	<i>shichi</i>	„			or <i>shiwasū.</i>

‘One month,’ ‘two months,’ &c., are expressed by means of the Japanese numerals and *tsūki*, the Japanese word for a month. ‘One month’ is *hito tsūki*, ‘two months’ *fūta tsūki*, &c.

Ik-ka-getsū (contr. for *ichi-ka-getsū*), ‘one month,’ *ni-ka-getsū*, ‘two months’ etc., may also be used.

DAYS.

§ 185. The days of the month are as follows:—

1st,	<i>tsuitachi.</i>	17th,	<i>jiu shichi nichii.</i>
2nd,	<i>futsūka.</i>	18th,	„ <i>hachi nichii.</i>
3rd,	<i>mikka.</i>	19th,	„ <i>ku nichii.</i>
4th,	<i>yokka.</i>	20th,	<i>hatsūka.</i>
5th,	<i>itsūka.</i>	21st,	<i>ni jiu ichi nichii.</i>
6th,	<i>muika.</i>	22nd,	„ „ <i>ni nichii.</i>
7th,	<i>nanuka.</i>	23rd,	„ „ <i>san nichii.</i>
8th,	<i>yōka.</i>	24th,	„ „ <i>yokka.</i>
9th,	<i>kokonoka.</i>	25th,	„ „ <i>go nichii.</i>
10th,	<i>tōka.</i>	26th,	„ „ <i>roku nichii.</i>
11th,	<i>jiu ichi nichii.</i>	27th,	„ „ <i>shichi nichii.</i>
12th,	„ <i>ni nichii.</i>	28th,	„ „ <i>hachi nichii.</i>
13th,	„ <i>san nichii.</i>	29th,	„ „ <i>ku nichii.</i>
14th,	„ <i>yokka.</i>	30th,	<i>san-jiu-nichii.</i>
15th,	„ <i>go nichii.</i>	31st,	„ „ <i>ichi-nichii.</i>
16th,	„ <i>roku nichii.</i>		

The above numerals may also be used when a number of days is meant, and not the day of the month. For 'one day' however we must say *ichi nichī* not *tsuitachi*. *Misoka* is used for the last day of the month on whatever day it may fall.

§ 186. The days of the week are :—

Sunday,	<i>Nichi yō bi.</i>
Monday,	<i>Getsu yō bi.</i>
Tuesday,	<i>Ka yō bi.</i>
Wednesday,	<i>Sui yō bi.</i>
Thursday,	<i>Moku yō bi.</i>
Friday,	<i>Kin yō bi.</i>
Saturday,	<i>Do yō bi.</i>

Bi (for *hi*) 'day' is often omitted. Thus for 'Sunday' one may say either *Nichi yō bi* or *Nichi yō*.

The month is also divided into three *jun*, the first ten days being called *jōjun*, the second *chiujun*, and the third *gejun*.

HOURS.

§ 187. The Japanese have now adopted the European division of the day. For 'one o'clock' they say *ichi ji*, for 'two o'clock' *ni ji*, 'three o'clock' *san ji*, 'four o'clock' *yoji* and so on. 'One hour' is *ichi-ji-kan*, 'two hours' *ni ji kan* etc. Minutes are called *fun*, and seconds *biō*. Thus 'five minutes and three seconds past six' is *roku ji go fun sam biō*.

MONEY.

§ 188. 100 *sen* = 1 *yen*.

The *yen* is a silver coin worth at the present rate of exchange about three English shillings. It is the equivalent of the Mexican dollar which has disappeared from circulation in Japan.

* See p. 37.

MEASURE OF LENGTH.

§ 189.	10 <i>rin</i>	=	1 <i>bu</i>
	10 <i>bu</i>	=	1 <i>sun</i>
	10 <i>sun</i>	=	1 <i>shaku</i>
	6 <i>shaku</i>	=	1 <i>ken</i>
	10 <i>shaku</i>	=	1 <i>jō</i>
	60 <i>ken</i>	=	1 <i>chō</i>
	36 <i>chō</i>	=	1 <i>ri</i>

The *shaku* or *kaneshaku* may be taken as equal to one English foot. More accurately, it is 11.93 inches.

The *ken* is nearly six English feet (71.58 inches).

The *ri* is equal to 2.44034 English miles.

The *hiro* is not much used for accurate measurements. It may be taken as equal to about 5 feet, and like our 'fathom' is chiefly used in speaking of the depth of water.

For nautical purposes, the European Geographical mile (*kai-ri*) is used.

DRY GOODS MEASURE.

§ 190. For measuring dry goods, a *shaku* (called the *kujirajaku*) of 14.913 inches is used. The English yard is pretty generally known.

Japanese cotton and silk goods are usually made up in pieces of a little over $10\frac{3}{4}$ yds (*tan*) or of twice that length (*hiki*).

SUPERFICIAL OR LAND MEASURE.

§ 191.	30 <i>tsubo</i>	=	1 <i>se</i>
	10 <i>se</i>	=	1 <i>tan</i>
	10 <i>tan</i>	=	1 <i>chō</i>

The *tsubo*, which is the ordinary unit, of measurement is 6 *kaneshaku* square or about 3.95 sq. yds. The *chō* is equal to 2.45 acres.

WEIGHT.

§ 192. 10 <i>rin</i>	=	1 <i>fun</i>
10 <i>fun</i>	=	1 <i>momme</i>
100 <i>momme</i>	=	<i>hyaku-me</i>
1000 <i>momme</i>	=	<i>kamme</i>
160 <i>momme</i>	=	1 <i>kin</i>

The *fun* is equal to 5.7972 grains avoirdupois; the *kamme* to 8.2817 lbs. avoirdupois. The *hyakū-kin* or picul (100 *kin*) is the weight commonly used in commercial transactions with foreigners. It is equal to 132.5073 lbs. avoirdupois, but is usually taken as if the *kin* were $1\frac{1}{3}$ lbs.

MEASURE OF CAPACITY.

§ 193. 10 <i>sai</i>	=	1 <i>shaku</i>
10 <i>shaku</i>	=	1 <i>gō</i>
10 <i>gō</i>	=	1 <i>shō</i>
10 <i>shō</i>	=	1 <i>to</i>
10 <i>to</i>	=	1 <i>koku</i>

This measure is used for liquids and grain. The *shō* is .397 of a gallon. A *shō* of rice weighs about $2\frac{1}{2}$ *kin*. The *koku* is used for junks' measurement. One *koku* is equal to about $\frac{4}{27}$ of a ton or $2\frac{1}{2}$ piculs.

§ 194. All the words in the above tables, except *hiro* and *tsubo*, are of Chinese origin, and are accompanied by Chinese numerals only. See Chap. V.

CHAPTER XV.

COMMON ERRORS IN SPEAKING JAPANESE.

§ 195. The following list of errors into which he is most likely to fall may be useful to the beginner:—

The use of the honorific words and particles *o*, *go*, *masū* (as in *arimasū*), *nasaru*, (as in *o ide nasare*), and *anata* in addressing servants or coolies.

O hayō means 'early,' and should not be used late in the day without some special meaning.

Shinjō means 'respectfully to offer,' and should not be made to mean simply 'give.'

The use of the numerals *hitotsū*, *fūtatsū*, &c. where custom requires the words described in § 32.

The use of the form of the adjective ending in *i* where that ending in *u* is required. *Yoroshī arimasū*, *warui gozaimasū*, are often heard instead of *yoroshiu arimasū*, *warū gozaimasū*.

The indiscriminate introduction of personal and possessive pronouns. See Chap. IV. Remember that for one of these pronouns in Japanese there are at least ten in English.

Confounding in pronunciation short and long vowels and single and double consonants.

The arrangement of the words of a sentence in a wrong order. See Chapter XIII.

CHAPTER XVI.

EXTRACTS.

The following extracts are intended chiefly to illustrate the use of honorifics. They are taken from modern Japanese novels, the conversations in which are in the colloquial style, the narrative part being in the written language. *Yenchō's* novels, which are entirely composed in the spoken language, are an exception. *Yenchō* is the best-known public story-teller of Tokio, and an amanuensis takes down his tales exactly as he delivers them.

The number of lady students of Japanese is increasing, and it may therefore be convenient to state that the story called *Asūkagawa*, the opening passage of which is given in Extract V., is suitable for their reading. The narrative part, however, is in the written style, and perhaps the best plan will be not to attempt to read it but to get a Japanese teacher to relate the substance of it *vivâ voce*.

I.

Conversation with a Jinrikisha Coolie.

Fare. *Oi! oi! Kurumaya! michi ga chigai wa shinai ka?*
I say jinriksha man road mistake not do ?

Coolie. *He, he, daijōbu de gozaimasū.* F. *Doko ye ikunda*
quite safe is where to go is
(for *iku no da*) *ka shitte oru ka?* C. *He, xonjite orimasū:*
? knowing remain ? knowing remain

kochira kara mairimashita hō ga chikai no de gozaimasū (gara
this way from came side near is rattle
gara gara). F. *Oi! oi! Daga, doko da ka shitteru*
rattle rattle I say But where is ? knowing remain

ka? C. *He, he, zanjite orimasū. (gara gara).* F. *Zanjite*
 ? knowing remain rattle rattle knowing
oru ja (for *de wa*) *wakaranai. Doko ye ikunda?* C.
 remain with is not intelligible where to go is
He, he (gara gara). F. *Kore! matte kure to in*
 rattle rattle this having waited give that saying
ni. (gara gara gara gara gara gara).
 in rattle rattle rattle rattle rattle rattle

From a Japanese novel called *Shosei katagi*.

TRANSLATION.

Fare. I say, jinriksha man! are not you going the wrong way?
 Coolie. Yes, Sir, it is all right, Sir. F. Do you know where you
 are going? Yes, Sir, I know, this is the short road (rattle, rattle).
 F. I say, but do you know where it is (I am going)? C. Yes,
 Sir, I know. (rattle, rattle). F. I don't understand what you
 mean with your 'I know.' Where is it you are going? C. Yes,
 Sir (rattle, rattle). F. Look here! wait, I tell you. (rattle, rattle,
 rattle, rattle, rattle, rattle).

II.

A Lady Teacher is informed by one of her pupils that
 a gentleman of rank has come to pay her a visit.

Pupil. *O shishō sama ye mōshi-agemasū. Tadaima Yagi-*
 teacher say raise just now
wara sama ga o ide ni narimashita ga, o ima ye o tōshi
 come became sitting room pass
mōshimashō ka? Teacher. *E, nani? Yagiwara sama*
 (humble auxiliary) ? eh what
ga.... O, sayō desū ka? Ima yori wa ano oku no
 oh so is it ? sitting-room rather than back
ko-zashiki ye go annai mōshi-agete kudasai. Sore kara
 small-parlour invitation (humble aux.) please that after
suye ye iitsūkete, o tomo no shiū ni mo go shiū wo dashite,
 servant to ordering suite of persons to too sake put out
oku ye mo itsumo no o riōri wo o mochi
 back part of the house always of cooked food take
nasai yo. Hayaku nasaranū to (ikenai) o isogi ka mo zonji-
 soon do not if haste ? even not
masenū yo.
 know

Shinsō no gajin.

TRANSLATION.

Pupil. Madam, I beg to inform you that Mr. Yagiwara has just arrived. Shall I show him into the sitting-room? Teacher, Eh! what? Mr. Yagiwara has Is that so? Don't show him into the sitting-room but into the small reception room at the back of the house. Then tell the servants to let the people of his suite have some sake, and being the usual refreshments to the back part of the house. You must be quick about it, for he may perhaps be in a hurry.

Note the highly respectful forms *sama*, *mōshi-ageru*, used by the pupil to the teacher, and the honorific references to the guest by the use of *sama*, *o ide ni naru*, *o tōshi mōshimashō*, *go annai*, *o riōri* and *o isogi*. The teacher's language to the pupil differs from that used to a servant as the forms *desū*, *kudasai*, *o machi nasai*, *nasaranū* and *zonjimasenū* show. It has an air of friendly condescension.

III.

A young man of the lower class meets a merchant's son as the latter is going to the bath-house.

A. *Toki ni waka-danna! kore kara go niutō ni natte,*
time young master this from enter bath having become
sore kara dō nasaru no desū? B. *Uchi ye kayeru no sa.* A. O
that from how do is house to return

uchi ye o kayeri ni natte, sore kara? B. *Asameshi wo*
house to return having become that from morning rice

kuu no yo. A. *Asa gozen wo meshi-agatte, sore kara?*
eat morning meal having-partaken of that from

B. *Urusai nā; mise ni itte, akinai wo suru no sa.* A.
bothersome shop to having gone business do

Naruhodo: sono o akinai wo shite hi ga kureru
become quantity that business having done sun go down

to? B. *Yū-meshi wo kuu no sa.* A. *Sono go yūhan ga*
when evening rice eat that evening meal

sumu to, dō nasaimasū? B. *Mise no wakai mono wo aite*
finish when how do shop young person partner

ni (shite) hanashi demo suru no sa. A. *Sono hanashi ga sumu*
talk even do that talk finish

to? B. *Urusai nā. hoka ni shikata mo nai kara,*
when bothersome! else do-side even is not because

neru no sa.
go to bed

Meiji uki yo no furo.

TRANSLATION.

A. Well but—young master! You are now going to have a bath. After that what will you do? B. I shall go home. A. When you have gone home, what next? B. I shall have my breakfast. A. And when you have had your breakfast, what then? B. You are a nuisance, I go to the shop and attend to business. A. To be sure. And when business is over, and the sun goes down? B. I have my supper. A. And when supper is finished, what do you do? B. I very likely have a talk with the young men in the shop. A. And when your talk is over? B. You are a nuisance. Then there is nothing else to be done but to go to bed.

IV.

Interview with a ragman.

Ragman. *Kudzuya de gozai; kudzu wa o harai wa gozaimasenū*
 ragman it is rags sell is not
ka? Customer. *Choito! kudzu ya san! kore wo totte*
 ? a little ragman Mr. this having taken
o kure. R. *He, he! haiken itashimashō; zuibun*
 give yes look (respectful) will do tolerably
furubite soshite yogorete imasū na. He;
 having become old and having become dirty is
ikahodo ni itadakimasū? C. *Omāye mā funde goran*
 how much for receive you having estimated see
yo. R. *He, he, hassen de wa ikaga sama?* C. *Bakana koto*
 eight sen with how foolish thing
o ii de nai yo. Sore *demo moto wa takakū te kirei*
 say is not that with even originally dear and pretty
d'atta yo; sonnani fumi-taosarete tamaru mono ka
 was so much estimate being knocked down endure thing ?
ne? R. *He; moto wa takaku te kirei ni chigai arimasenū*
 originally dear pretty mistake is not
ga; kore ga chirimen nareba koso hassen
 but this crape because it is (emphatic part.) eight sen
ni mo itadakimasū; sore de nakereba dō shite he.
 for receive (humble) that for were-it-not how having done
 C. *Atarimaye da ne; da kara watai mo hassen de wa iyada*
 ordinary it is is because I too eight sen for dislike
to iunda, ne: jiu go sen ni o shi; sore de omaye ni son wa nai
 saying is fifteen sen do that with you to loss is not

yo. R. *Dō itashimashite—sore ja maido nega-*
 (emphatic part.) how having done well then every time re-
un'desū kara, jissen ni itadakimashō. He, sore de yoroshiku-
 questing is because ten sen will receive that with if good
ba he. C. Shikata ga nai ne; motte o ide yo. R. Arigatō
 do-side is not having taken go thank
zonjimasū: chōdo jissen; maido arigatō zonjimasū. Kudzu ya
 you exactly ten sen every time thank you ragman
de gozai. C. Ingō na kudzu ya da ne. R. Kudzu wa o harai de
 it is hard ragman rags sell
gozarimasenū ka?
 is not

Kudzu ya no kago.

TRANSLATION.

Ragman. (calls) The Ragman! Any rags for sale!

Customer. I say, ragman! won't you take this?

Yes, Ma'am! please let me see it; it is pretty old, and dirty besides; yes, Ma'am! how much shall I give you for it?

Do you put a price on it.

Yes, Ma'am. Would eight cents?

Don't talk nonsense; that was a very pretty and expensive thing when it was new and I can't let it go for so little as that.

Yes, Ma'am! No doubt it was a pretty and expensive thing when it was new, and it is just because it is crape that I will take it from you for eight sen, otherwise I really—

Well, I suppose you have a right to name your price, but I would have you know that I have something to say to it too and I won't take eight sen. Make it fifteen sen; you will lose nothing by it.

Really, Ma'am, I could'nt think——. Well then, as you are such a good customer, I will take it from you for ten sen. If that will suit you—

Well! it can't be helped, take it away.

Thank you, Ma'am, (here is your money)—just ten sen. Much obliged for all your custom. (calls) The Ragman!

How fond that ragman is of a hard bargain!

Any rags for sale! Exit.

V.

A young engaged couple view the plum blossoms and listen to the nightingale.*

She (from the garden). *Takeo san! Takeo san! chotto.*
 (personal name) Mr. a moment

He (from the house). *Nani ka arimashita ka?; ima iku tokoro*
 anything was ? now go place

desū. (comes out). She. *Ima mukō no mūmebayashi de*
 it is. now opposite plum grove in

uguisu no hatsu ne ga shita yō desū kara, kiki ni
 nightingale first note did manner is because hear to

ikimashō. He. *Sayō desū ka. Sore wa yukai desū na: sã,*
 let us go thus it is ? that pleasant is come

itte kikimashō. (A little later). *O jō san! anata wa o*
 having gone let us hear Miss you

damashi de wa arimasenū ka? Chitto mo uguisu ga naki-
 deceiving is not ? a little even nightingale sings

masenū ne. She. *Iye, sakki yoi ne wo shite, futa*
 not no a while ago good voice having done two

koye bakari nakimashita kara anata wo o yobi mōshita no desū.
 cries only sang because you call did is

He. *Sō desū ka? Shikashi nan'da ka ate ni nara-*
 it is so ? but somehow reliance not

nai yō na ki ga shimasū ne. She. *Mattaku*
 become manner mind does completely

sakki naita koto wa nakimashita kara sūkoshi
 a while ago sung thing sung because a little

matte ite mimashō. He. *Sonnara kore kara mō ichiji*
 waiting remaining will see if so this from more one hour

kan hōdo matte nakanakattara dō nasaimasū. She. *Sō*
 space amount waiting if should not sing how do so

desū ne. Kō shimashō. Nan'daka hinata ye detara
 it is thus will do what is it sunshine to since went out

nodo ga kawaita yō desū kara, kahe wo ii-tsūke
 throat became dry appearance it is because coffee order

ni iku otsukai wo shimashō. He. *Sorewa omoshiroi. Watakūshi*
 to go your messenger will do that is amusing I

mo nanda ka nomi mono ga hoshiku natta tokoro desū kara—
 too what is it drink thing desirous have become place is because

She. *Sore de watakūshi no o yaku wa dekimashita ga; moshi*
 that with my office has been made if

* The *uguisu* is not a nightingale but a bird somewhat resembling it.

naitara anata wa dō nasaimasū. He. *Sō desū ne.* *Naitara*
it should sing you how do so it is if should sing
watakūshi mo sono o tsukai ni ikimashō. She. *Sore wa ikema-*
I also your messenger as will go that won't
senū yo. Sono koto wa watakūshi ga kangayeta no desū kara.
do that thing I thought of is because

He. *Sonnara nan'demo o nozomi no koto wo shimashō.* She.
if so anything at all your wish thing will do

Sakki mite o ide nasatta watashi no namayerashi mono
a while ago reading you were my name resembling thing
no atta ano o tegami wo o mise nasai na. He. *Yō gozaimasū;*
was that letter show good it is

moshi naitara o me ni kakemashō. She. *Kitto desu ka?*
if it should sing your eyes on will hang certain it is ?

He. *Kitto o me ni kakemasū to mo.* She. *Ima ga sakari*
certainly eyes on will hang now full blossom
desū ne. He. *Sō desū, ima ga chōdo midokoro desū ga, jitsu ni*
is so it is now exactly see-place it is truly

mūme wa hoka no hana to chigatte hin ga yoi kara
plum other flowers from differing quality is good because

miru hito no kokoro made shizen to kōshō ni naru
see person heart as far as naturally elevated become

yō desū ne. She. *Sayō de gozaimasū.* *Hito no kōsai*
manner it is thus it is people intercourse

mo kore to onaji-koto de watashi nado mo kō shīte anataga-
also this as same thing being I etc. also thus doing you

ta no yōna o kata to shijiu o tsuki-ai wo shīte iru
kind of gentleman with constantly association doing

no de jibun no ichi ga shizen to agaru ka to omoimasū yo.
by own position naturally rises ? think

He. *Dō shīte; watakūshi nado wa sonna wake ni wa mai-*
how having done I etc. such reason do

rimasenū ga; nan'de mo hito wa tomodachi wo yerabu no ga
not go (pause) anyhow people friends choosing

kanjin desū. Toki ni, o jō san! tsūkanai koto wo o kiki
important is by the way Miss not stick thing inquire

mōshimasū ga, kono maye no Nichiyō mo ima no Nichiyō mo
(humble aux.) this before Sunday now Sunday also

Daijin wa nanika o shirabe mono no yō desū
His Excellency something investigation appearance is

ga, o kajimuki no o shirabe desū ka. She. *Iye, watashi mo*
household investigation is ? no I too

yoku wa shirimasenū ga, anata mo go zōji no tūri
well do not know but you too know manner

mai-toshi kono mume no sakari ni wa yenkai wo
 every year this plum full bloom at entertainment
itashimasu kara kono aida haha ga sono koto wo moshi-
 does because the other day mother that thing when
marshitara, ko-toshi wa ayaniku shirabe-mono ga aru
 she spoke of this year unfortunately investigation is
kara yenkai wa gozarimasenu to kotayemashita.
 because entertainment is not answered

Asukagawa.

TRANSLATION.

She. (from the garden) Takeo! come here for a little.

He. (from the house) what is it? I'll be with you in a moment.
(he comes out).

I thought just now I heard the first song of the nightingale from the plum orchard over there: let us go and listen to it.

Indeed. How nice! Come! we will go and hear it. (a little later) Have you not been humbugging me, Miss? The nightingale does not sing a bit.

Yes, a while ago, it did sing twice with a beautiful note, and that was why I called you.

Indeed! But somehow I don't feel quite satisfied.

It did really sing a while ago, so let us wait a little and see.

Well then, we'll wait for an hour from now, and if it does not sing by that time, what will you do?

Well, I'll tell you what I will do. Coming out into the sun makes me thirsty, so I will go and order a cup of coffee for you.

That is a good idea. I do feel as if I should like something to drink.

Now that it is settled what I have got to do, if the nightingale does sing, what will you do?

Certainly. If it sings, I will go as your messenger.

That will never do: that was my idea.

Well then, I will do anything you like.

Show me the letter you were reading a while ago which had something like my name in it.

Very good; if it sings, I will show it to you.

You promise me faithfully.

I promise faithfully to show it to you.

The plum-trees are just now in full blossom.

Yes, now is exactly the time to see them. Indeed the plum is of a quality so far surpassing other flowers that it naturally elevates as it were the minds of those who look on it.

You are right. And it is the same with the society one keeps; I feel as if the position of a person like myself were naturally raised by constant association in this way with gentlemen like you.

Not at all! that is not so in my case. Still people ought to be very careful in their choice of friends. By the way, Miss! to change the subject, I want to ask you a question. Both last Sunday and today His Excellency seems to have been engaged in investigating something; is it some private matter?

No, I really do not quite know, but as you will remember, he has been in the habit of giving an entertainment every year when the plum-trees are in full blossom. When my mother asked him about it the other day, he said that unfortunately he would be prevented from giving it this year by an investigation which he had in hand.

VI.

A man of high rank talks to a newly-engaged
servant.

Master. *Kore! kore! Temaye wa Kōdzuke to mōsu ka?*
this this you are called ?

Servant. *Hei, Tonosama ni wa gokigen yoroshii—watakūshi*
yes your Lordship health good I
wa Kōdzuke to mōshimasū shinzan mono de gozaimasū.
called new came person am

M. *Sono hō wa shinzan mono demo kage hinata naku*
you new come person even shade sunshine without-
yoku hataraku to itte, daibu hiōban yoku mina
distinction well work saying a good deal reputation well all
no uke ga yoi yo. Toshigoro wa ni jū ichi ni to miyeru
reception is good age twenty one or two seem
ga, hito-gara to ii, otokoburi to ii, xūri-tori ni wa
personal appearance say manly bearing say sandals take as
oshi mono da. S. Tonosama ni wa konaida-jiu go
regrettable thing is your Lordship for some days past
fukai de gozaimashita sō de o anji-mōshi-
indisposition having been appearance by feel anxious

agemashita ga; sashi-taru koto mo gozaimasenü ka.
 did (humble) (pause) important thing is not ?

M. O, yoku tadzunete kureta; betsu ni sashitaru koto mo
 oh well having asked gave specially important thing even

nai ga. Shite—temaye wa ima made idsukata ye hōkō wo
 it is not (pause). And you now until where service

shita koto ga atta ka? S. Hei! Tadaima made hōbō hōkō mo
 did thing was Yes just now until all quarters service

itashimashita — madzu ichi-ban saki ni Yotsuya no kanamonoya
 have done to begin with first-of-all ironmonger

ye mairimashita ga, ichi nen hodo orimashite, kake-dashima-
 went but one year amount having remained ran away

shita; sore kara Shimbashi no kajiya ye mairi, mi tsūki
 that after blacksmith going three months

hodo sugite kake-dashi, mata Nakadōri no Yezōshiya ye
 amount having passed ran away again picture dealer

mairimashita ga, tōka de kake-dashimashita. M. Sono hō no
 went but ten days with ran away you

yō ni sō akite wa hōkō wa dekinai yo. S. Watakūshi ga
 manner so getting tired service cannot do I

akippoi no de wa gozaimasenü ga, watakūshi wa
 readily disgusted am not (pause) I

dōsō shite buke hōkō ga itashitai to omoi,
 some how or another military house service wish to do thinking,

sono wake wo oji ni tanomimashitemo, oji wa buke hōkō wa
 that reason uncle having applied even uncle

mendō da kara, chōka ye ike to mōshimashite,
 trouble is because merchant's house to go (imp.) having said

achi kochi hōkō ni yarimasü kara, watakūshi mo tsura-
 thither hither service sends because I too face

ate ni kake-dashite yarimashita. M. Sono hō wa
 hit by way of having run away gave you

kiukutsu na buke hōkō wo shitai to iu mono wa ikaga na
 irksome wish to do said thing how

wake ja? S. Hei; watakūshi wa buke hōkō wo itashi,
 reason I military house doing

o kenjutsü wo oboyetai no de, hei. M. Ha! kenjutsu-suki
 fencing wish to learn by ah fencing like
 to nā.

TRANSLATION.

Master. Look here ! Is your name Kōdzuke ?

Servant. Yes, Sir, My name is Kōdzuke, I have just entered your Lordship's service ; I hope your Lordship is in good health.

I hear that though you are a new comer you have made a favourable impression on everybody, and that you have got a good character for working hard night and day. You seem about twenty one or twenty two years of age, and with your looks and bearing, it is a pity you are nothing better than a sandal bearer.

I understand that your Lordship has been unwell for some days past, and I was anxious about you ; I hope it is nothing serious.

Thank you, it is nothing of importance. And where have you been at service up to now ?

Up to the present, I have been at service in various places. First of all I went to an ironmonger's in Yotsuya, and after being there three years I ran away : then I went to a blacksmith's in Shim-bashi. I ran away from him after three months. I next took service with a picture-dealer in Nakadori St, but I left him in ten days.

But you can't do your duty as a servant if you get disgusted in that way.

Oh ! It is not that I am easily disgusted ; it is because I wanted to take service in the house of some military noble. I begged my uncle to get me a situation of this kind, but he told me that service with a military noble was very troublesome, and that I must go to a merchant's. So he sent me to service here and there, and I ran away just to spite him.

But what made you want to take employment with a military noble ? It is an irksome kind of service.

Well, Sir, It was in order that I might learn fencing.

Ah ! You say you are fond of fencing ?

VII.

A youth named Tasūke goes to the Toda yashiki to ask for his father. He addresses the officer in charge of the gate.

Tasūke. *Hai ! Gomen nasai.* Officer. *Doko ye mairunda ? Mono-*
 pardon do where are going beg-
morai nara achira ye ike. T. *Hai. Shōshō mono ga uketamawa-*
 if are thither go little thing wish to

ritō gozaimasū. O. Mono ga kikitakereba o tsuji ye ike.
 learn am if wish to hear outer guard go
Nanda? kojiki mita yō na nari wo shite—T. Kore kara kojiki
 what beggar seen kind of dress this from beggar
ni nareba narunda ga, mada kojiki ni wa naranai. Ano—
 if become is becoming but yet beggar ot-become
Toda sama no o yashiki wa koko de gozaimasū ka? O.
 daimio's residence here is ?
Toda sama no yashiki wa kochi da. T. Sore de wa jiu yo nen
 here is then fourteen years
maye ni kochi ye kakayerareta Shiobara Kakuyemon to iu kata ga
 before here employed person.
arimasū ka? O. Nani? Shiobara? hai, are wa jiu san nen maye
 is what he thirteen years before
ni shīta-dzume ni natte, kono o yashiki ni wa
 country-station having become this
oranū. T. O kuni wa Yashiu no Utsunomiya de gozaimasū
 does not live province Kōdzuke is
ka? O. Maye wa Utsunomiya de atta ga, Matsudaira Tonomo
 ? before was but
no kami dono to o kuni-kaye ni natte, ima de wa Hi-
 province change having become now
zen no Shimabara da. T. Hizen no Shimabara to iu tokoro wa
 is place
tō gozaimasū ka? O. Sō sa. Shimabara made wa, sam
 distant is ? yes as far as three
biaku ichi ri han aru na. (Tasūke falls down in a faint.)
 hundred one half is
O. Kore! kore! achi ye maire! achi ye maire.
 this this thither go

Shiobara Tasūke
 by Yen-chō.

TRANSLATION.

Tasūke. Excuse me. Officer. Where are you going? If you have come to beg, get away. T. I want to inquire something from you. O. If you want to inquire, you can go to the outer guard. What do you mean, you beggarly looking fellow? T. If after this I am to become a beggar, I suppose I shall become one, but I have not got so far yet. Is this the residence of Lord Toda? O. Yes, it is Lord Toda's residence. T. Then is there a gentleman here named Shiobara Kakuyemon who entered this service fourteen years ago? O. What? Shiobara? yes, he went on duty to our province thirteen years ago, and does not live here now. T. Your

province is Utsunomiya in Kōdzuke, is it not? O. It was Utsunomiya formerly, but there was an exchange of domain with Lord Matsudaira Tonomo no kami, and now it is Shimabara in Hizen. T. Is Shimabara in Hizen far off? O. That it is. It is three hundred and one ri and a half to Shimabara. (Tasūke falls down in a faint.) O. Here! here! Be off with you. Be off with you.

VIII.

Dreams.

A. *Yume de matsu-jo ga sommei shiite iru yōsu*
 dream in youngest daughter alive doing remain appearance
wo mite, kokoro ga mayoimashite ne, ika naru dōri to mo
 having seen heart being bewildered how be rationale
kai shi kancmasū ga; zentai Shina de mōsū yō ni
 understand do cannot (pause) generally China in say manner by
seimu nazo to iu koto ga gozaimashō ka na? Ninna san
 true dream (plur.) called thing will be ? (surname)
wa tetsugakuka da to uketamawatta kara, futo go
 student of philosophy is learnt because suddenly
shitsumon wo itasū wake desū ga—
 interrogation do reason it is (pause)

B. *Naruhodo, soriya hanahada kitai na o yume ni wa sōi*
 indeed that very strange dream mistake
nai ga—shikashi korai sono rei wa amata aru
 is not (pause) but from old time of that precedent plenty is
koto de, nani mo kikai na koto ja arimasenū yo. Sei-
 thing being anything miraculous thing is not true
mu no gotoki wa moto yori mōtō arubekarazaru dōri de,
 dream the like of of course a jot ought not to be principle being
somo-somo yume to iu mono wa ika nara mono ka to iu
 this being so dream called thing how being thing ? saying
ni kedashi waga kokoro no hataraki ni hoka nara-
 in pretty nearly one's own mind operation than other does not
zu desū. Yoru ni naru to ningen noshintai wa hiruma no
 become is night becomes human body daytime
tsūkare de ne-itte shimai, maru de kan-
 fatigue on account of having fallen asleep finish wholly sensa-
kaku ga naku narimasū ga, nō wa mattakushintai to chigatte
 tion not becomes but brain wholly body from differing
yoru to iyedomo kiusoku sezu shite hiru no tōri ni hataraki-
 night although rest not do doing day of manner in works
masū kara, nō ga odayaka de nai toki nanzo
 because brain quiet (sign of pred.) is not time (plural part.)

wa koto ni iroiro na koto wo mirun'de arimasū. Katsu ya
 particularly all kinds of thing seeing(pred.) is farther
kankaku ga yasun'de iru no de gwaibu kara no shigeki
 sensation resting remaining by outside from impression
ga sūkoshi mo nai kara, shitagatte mokuzen no
 a little even is not because, accordingly eye-before
koto wo kangayeru hitsuyō mo naku, shizen
 thing reflect upon necessity is not naturally
omoi-yoranū mukashi no koto nado yume de wa miru koto ga
 not think of ancient thing (plur.) dream in see thing
arimasū no sa. Kore ta nashi. Sōjite ningen to iu
 is this other is not on the whole mankind called
mono wa yōshō no toki kara no keiken wo ba minna nōzui
 thing infancy time from experience all brain
no uchi ni osamete tsune ni takuwayete wa orimasū
 within having laid up ordinarily stored remains
no da ga, hiru wa mi-kiki suru koto ga ōkute sore ya kore
 is but day see hear do thing being many that this
ya ni tori-magirete mokuzen no koto ni muyō-na shisō wa
 by being confused eye-before thing for needless thought
shizen oku no hō ye hiki-komi-gachi ni natte yōi ni
 naturally back part side retire having become readily
omoidasū mono de arimasenū. Tatoye wo motte kore wo
 think of thing (pred.) is not illustration taking this
mōseba — yōriu kage kurō shite keika no san-taru wo miru ga
 if one say willow shade dark firefly shine see
gotoku, yashoku chin-chin to shite hajimete mushi no koye wo
 like night-colour quiet first insect cry
kiku to ippan, hotaru wa hiruma oranū mono de mo
 hear same thing firefly day time not remain thing even
naku, mushi wa hiru nakanū mono de mo nai ga, hiru wa
 is not insect day not cry thing even is not but day
sōzōshī yuye hoka no shigeki ni sasayerarete go-jin ga
 noisy because other impressions being impeded I+man=we
ki ga tsukanū dōri de arimasū. Desū kara yume to iu
 mind not stick principle it is it is because dream called
mono wa to ni kaku katsūte omotte otta koto wo miru
 thing in-any-case previously having thought put thing see
mon' de kesshite omowanai koto wo miru mon' de arimasenū yo.
 thing being certainly not think thing see thing is not

The above passage is in a much less familiar style than the others. It contains numerous expressions and forms which are only used by educated men or in books.

From the *Shosei Katagi*.



TRANSLATION.

A. Having seen in a dream my youngest daughter as if alive, my mind is quite perplexed, and I cannot understand on what principle this could take place. Is it possible that there may be after all such things as true dreams, as they say in China? I hear that you, Mr. Ninna, are a student of philosophy, and it amounts to subjecting you without warning to an examination—(but I should like to know your opinion).

B. Indeed. That is unquestionably a very strange dream. But there are numerous precedents of such dreams from old times, and there is nothing miraculous about it. In principle there can of course be no such thing as 'true dreams.' This being so, let me explain the nature of what we call dreams. It may be taken that they are neither more nor less than the operation of one's own mind. At night, the human body, owing to the fatigue of the day, falls asleep, and all sensation ceases. But the mind, unlike the body, does not rest even at night. It continues its activity as in the daytime. The brain therefore, when it is unquiet, is specially sensitive to all manner of things, and as sensation is suspended, there are no impressions from without. There is therefore no necessity for it to attend to that which is immediately before it, and so in dreams we naturally become conscious of past things which we had not been thinking of. The sole reason for this is that mankind generally are from their infancy continually receiving and storing up all their experiences in their brains. In the daytime, owing to the multitude of impressions, our minds become confused by one thing and another, and thoughts needless for immediate matters are huddled back into the interior of the mind from whence they are not readily brought out again by reflection. As an illustration of this, I may quote the saying: 'It is in the dark shade of the willow that we can best see the lustre of the firefly; it is not until night, when all is still, that we can hear the cries of the insects.' It is not that there are no fireflies in the daytime, or that the insects do not utter their note by day, but our minds do not attend to them owing to their being embarrassed by other impressions caused by the noises of daytime.

Hence what we call dreams are visions of things which we must have previously thought of, and we certainly can not dream of things that have never entered our minds before.

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ERRATUM.

Bottom of p. 57 after *tabetareba*, add *kashitaraba*, *tabetaraba*.



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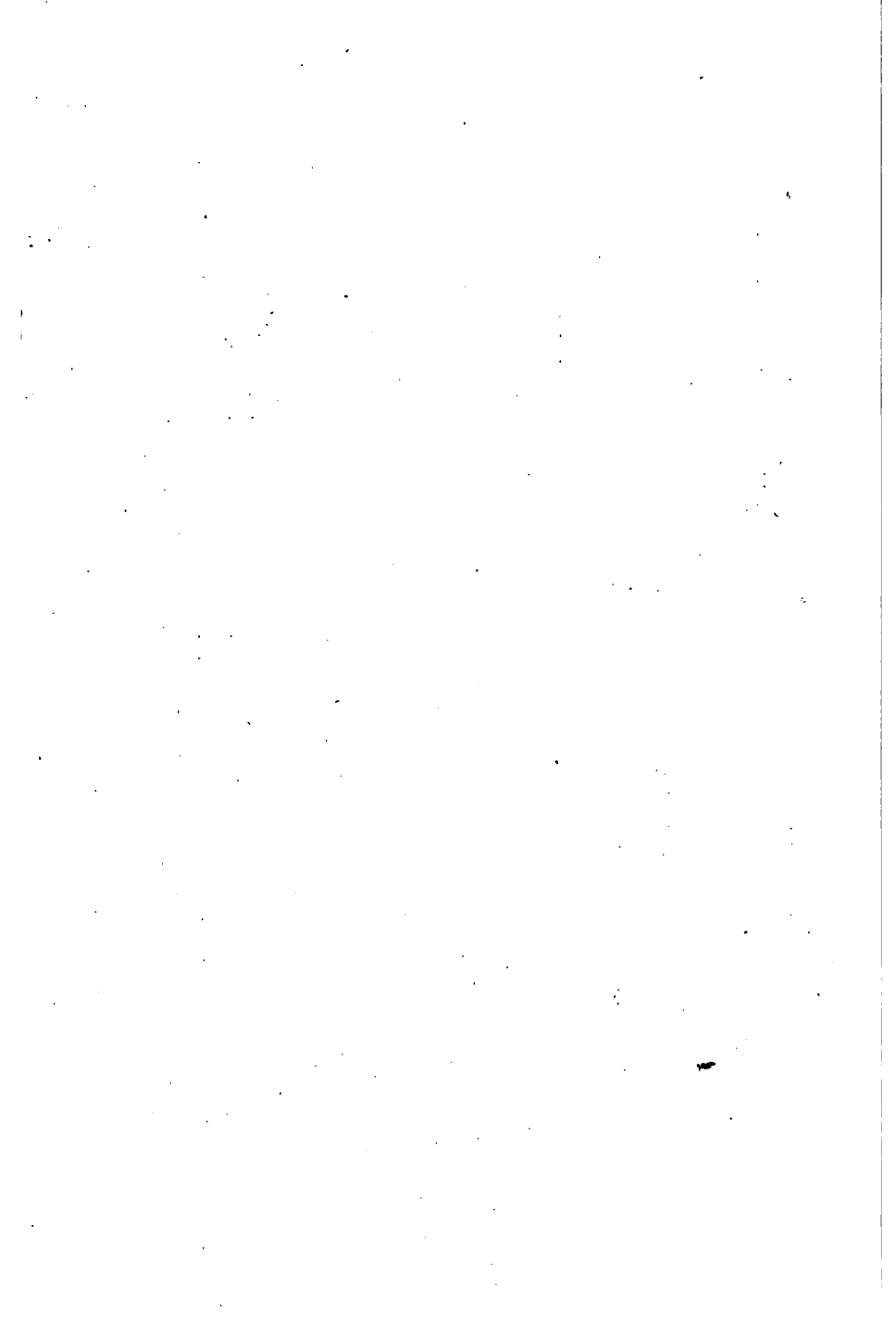
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